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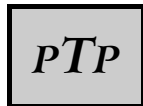
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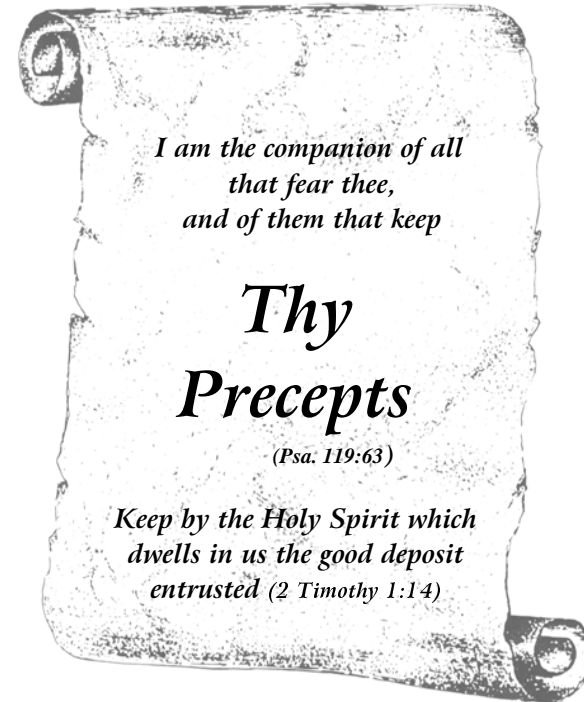
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*The Christian's Heavenly Place and
Calling Eviscerated by Messianic Judaism*

Chapter 5

A Heavenly Sanctuary Part 1

Christians have a heavenly sanctuary and a minister of that sanctuary, a heavenly High Priest (Heb. 8:2). By His blood, we have boldness to enter there (Heb. 10:19) where He leads the singing of the assembly (Heb. 2:12). Messianic Judaism (as do many Christians) either displaces this with, or mixes in elements of, what Heb. 9:1 calls a worldly sanctuary. The article below, taken from *Bible Subjects for the Household of Faith*, begins one of five articles regarding the heavenly order of Christ's present priesthood, the heavenly sanctuary where He functions, and the heavenly worship proper to Christians; this all in contrast to the old Israel under the old covenant, or the new Israel under the new covenant, when Christ functions in the Melchisedec order of priesthood, upon His throne (Zech. 6:13). Ed.

A Worldly Sanctuary

Heb. 9:1

We are often in danger of coming short of the truth of God, by attaching to the words of Scripture the technical meaning which they may have in the theology of our own days. The words "carnal," "flesh," "world," and "worldly," are known to us as expressive of that which is corrupt in itself, and which is disowned of God. But if we do not see that God has had long patience both with the flesh and the world, dealing with them both in a way of probation, previous to his finally giving them up, we shall fall greatly short in apprehending the truth of God.¹ And not only so, but we shall also fail to perceive, that every effort which man is making now, is but the repetition of that which has been previously attempted under far more favorable circumstances, and which has issued in lamentable failure.

1. {The writer refers to the trial of the first man, man in responsible Adamic standing, to see if he was recoverable (not to educate God about it, but rather us), which trial ended with the rejection of the Second Man by the first man.}

Is it not of the Lord of hosts that the people shall labour in the very fire, and the people shall weary themselves for very vanity? {Hab. 2:13}.

Let us, then, remember that the time was when God said to the children of Israel,

Let them make me a sanctuary, that I may dwell among them {Ex. 25:8}.

This was "a worldly sanctuary." A sanctuary suited for God's dwelling-place in the world, and suitable also for the worship of a people of the world. God had constituted Israel to be his worldly people. He had fenced them off from the nations round about them by statutes, and judgments, and ordinances; and he had prescribed likewise "ordinances of divine service," adapted to their sanctuary and to their standing. All here was consistent -- all was worldly. Worldly worship, therefore, was then a holy thing in itself; for God had then appointed it. And it would be so now, also, if God had a *worldly people* and a *worldly sanctuary*; but seeing He now has neither the one nor the other, the attempt to approach God, even by ordinances of divine service which He himself originally prescribed, is most sinful.

He that killeth an ox, is as if he slew a man; he that offereth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also, will choose their delusions, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose that in which I delighted not {Isa. 66:3-4}.

This is a solemn word. The very act, which was once a religious act, acceptable to God, as the killing an ox for a sin-offering or a burnt-offering, is, when God delights not in it -- but man chooses to do it -- of moral guilt, it is as murder before God! The incense which God himself so minutely directed to be compounded, and without which Aaron himself could not appear before the Lord, lest he die; for one to burn that incense, is as if he blessed an idol!

Now, if such was God's estimate of his own ordinances of worldly worship, when those to whom they were given used them corruptly and wilfully, what must be the iniquity of introducing an order of things distinctly set aside by God? But has not this been done in the history of the Church, and is it not with renewed zeal being attempted in our day? Forms and rituals of worship, suited only to a worldly sanctuary and a worldly people, are sanctioned and established on every hand. And this is most fearful sin. The prophet of old was commissioned to rebuke Israel for their corruption and abuse of the worldly sanctuary and its worldly ordinances; but the apostle rebukes the saints of God when tending to turn back to worldly elements. God was dishonored of old by any neglect of the worldly sanctuary; he is dishonored now by any attempt to copy or re-establish it. This enables us to determine the character of things now done in the professing Church. Such things, for example, as an altar on the earth, repeated sacrifice, the burning of incense,

the consecrating of buildings and of ground, and of persons also, by outward ceremonies. Such like rites and ceremonies were so early borrowed from the Jewish worldly ritual, and transferred into the Christian Church, as to have become almost universal shortly after the apostles' days. But where is their warrant in the New Testament? Nay, how can any read therein, and not see the introduction of such things prophesied of, and solemnly warned against? How searching, then, is such a word as this --

I also will choose their delusions, and will bring their fears upon them; *because when I spake, they did not hear!* {Isa. 66:4a}.

How needful is that recall to the only source of authority found in the word,

He that hath an ear let him hear;

He that hath an ear let him hear what the Spirit says to the Churches.

This marks at once the place from whence our wisdom and guidance must be sought. Not in antiquity, or in the examples of Judaized Churches; but in the unquestioned teaching of the Holy Spirit himself to the Churches. This leads us away from all whose wisdom or authority can for a moment be questioned; it places the word of God itself before the conscience of every saint. Errors, however ancient, or venerable, or attractive, are thus detected, and the child of faith is forbidden to countenance them. This makes the path of faith at all times sure, though oftentimes very difficult; for nothing can be more sure than the steps of one guided by the Spirit of God and the word of God, and yet nothing more difficult than to have to walk in separation from all that exists around. It is, indeed, difficult to have to wind one's way through things so perplexing and so different as the religious systems of our own day. We have to avoid, on one hand, systems formed in imitation of things past; and on the other, systems more characterized by anticipations of things future. We have to allow that such things were once given by God, and that they will yet again be introduced by him, while invariably contending that they are positively opposed to his present workings.

There *was* a worldly sanctuary; -- there is *yet*, in the coming dispensation {the millennium}, *to be* a worldly sanctuary; but now there is none. Existing systems are variously compounded of things proper to these three distinct periods. Some have drawn most from the past, some from the future, some, it may be, most from the present; but all involve sad confusion in the things of God. How many, who may in some measure have been emancipated from the ordinances of the ancient worldly sanctuary of the past dispensation, do not allow that there is a worldly sanctuary yet to come, have consequently chosen and instituted that in which God delighteth not, as much as others who are professedly imitating the ancient ordinances. Thus, while denouncing worldly elements, they themselves have invested themselves with that which can only properly belong to the worldly part of the dispensation to come. Thus they are involved in the sin of mingling things heavenly and things earthly. And is not all this a work of the flesh? Is it not an

admission of worldly principles into the Church of God? Do we not see this in the fond desire for official distinction, dedicated buildings, permanent institutions and ordinances, and attempts to attract worldly repute, so common to the systems around? For all this is not confined to the Church of Rome, or the Protestant establishments of Europe, but, with scarcely less prominence, characterizes the systems of Dissenters also. And surely all these things, under whatever form seen, must be alike offensive to God. We may go back to some ancient institutions of God, or forward to something He intends yet to introduce, or we may assert our own right to worship according to a pattern of our own devising; but in each and all these cases we subject ourselves to that word,

When I spake they did not hear.

It is important therefore to show that there yet will be a worldly sanctuary and worldly worship. This is very largely revealed in the prophets.² Their subject of hope is the restored nation, restored polity, and restored worship of Israel; but all, when so restored, under and in connection with the Lord Jesus Christ. Now the Christian Church has in a great measure applied these predictions to itself, and hence we have the thought of a Christian nation, instead of the holy nation now to be gathered from out of all nations -- hence too the thought of the union of the Church and the State -- a thought to be most blessedly fulfilled when Christ as a King and Priest shall sit upon his throne {Zech. 6:13}; -- hence too the antedating of the day when the kings of the earth are to bring their glory and honor unto the holy city -- hence the constant invitations which are given to the world to contribute its aid and patronage to the work of the Church. All this has secularized Christianity, and given a worldly character to its position and its worship.

In the prophet Isaiah we read,

Mine house shall be called an house of prayer for *all* people.

That is, God would have an house on earth, a worldly sanctuary, but it should be open to all, it should not be confined to Israel. The Israel of that future day would have a standing higher than that which belonged to them as the natural seed of Abraham, and in that standing others should be associated with them, even those who were naturally sons of the stranger. Joined to the Lord, these should be brought to *his holy mountain, and made joyful in his house of prayer*. The Lord Jesus, the Master of the heavenly house now, and in due time the builder also of the earthly house and worldly sanctuary, adverts to this scripture in the sequel of his ministry. Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, and said unto them,

Is it not written, My house shall be called *an house of prayer for all nations?*

2. Ezek. 40-48.

(Mark 11:17).

It never was this in its first standing. But when it is of another building, then many nations will come and say,

Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem {Isa. 2:3}.

Here we have most clearly a worldly sanctuary, a metropolitan temple on the earth -- the fountain of legislation and instruction for all who fear the Lord. Christians may perhaps think that to establish a cathedral on Mount Zion would be an approximation towards the fulfilment of this word. But if that were done the word would still be,

The heaven is my throne, and the earth is my footstool: *where is the house that ye build unto me*, and where is the place of my rest? For all those things hath mine hand made, and all these things have been, saith the Lord: but to this man will I look, even to him that is *poor, and of a contrite spirit, and trembleth at my word* {Isa. 66:1-2}.

Ezekiel in his vision witnessed the departure of the glory of the Lord, first from the house and then from the earth (chaps. 10, 11); but in the forty-third chap. he says,

And the glory of the Lord came *into the house* by the way of the gate whose prospect is towards the east . . . and behold *the glory of the Lord filled the house* . . . And he said unto me, Son of man, the place of my throne and *the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile* {Ezek. 43:4-7}.

Here again we read of that worldly sanctuary yet to be set up.

But not to multiply quotations, let us only revert to two more, both of which lead us onward from the time of the rebuilding of the temple of Zerubbabel.

Thus saith the Lord of hosts, Yet once it is a little while and I will shake the heavens and the earth, and the sea and the dry land, and I will shake all nations, and the desire of all nations shall come; and I will fill this house with my glory, saith the Lord of hosts. . . The glory *of this house* shall be greater, the latter than the former, saith the Lord of hosts; and *in this place* will I give peace, saith the Lord of hosts {Hag. 2:6-7, 9}.

Here we must note that this worldly sanctuary is set up after the heavens and the earth have been shaken, which, according to the testimony of the apostle in the twelfth chapter of the epistle to the Hebrews, has not yet taken place.

Again: we read in the prophet Zechariah (chap. 6:12),

Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple

of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and sit and rule upon his throne; and he shall be a Priest upon his throne; and the counsel of peace shall be between them both {Zech. 6:12-13}.

Now all these testimonies, and they might be greatly multiplied, tell us of a worldly sanctuary yet to be set up; but not after the old order. There God will be known as the God of peace, even where the real glory will be, where Jesus will sit as a Priest upon his throne. There will be ordinances of divine service there, and ministering priests, and a worshipping multitude. One of those ordinances is mentioned in the last prophet referred to:

All the nations which came against Jerusalem shall even go up from year to year, to worship the King, the Lord of hosts, and to *keep the feast of tabernacles* {Zech. 14:6}.

The conclusion therefore from these Scriptures is, that there was a worldly sanctuary suited to a worshipping people in the flesh on the earth -- and that there is yet to be a worldly sanctuary in connection with the New covenant, suitable for the true circumcision, the true spiritual seed, on the earth (Isa. 57). But there is no such sanctuary now. Now there is the heavenly sanctuary only. And this is the contrast so carefully drawn by the Holy Spirit in the ninth chapter of the Hebrews.

The *first* tabernacle in connection with the worldly sanctuary had its place for a while. During its continuance the way into the holiest of all was not yet laid open, nor could there be any purging of the conscience. Now the contrast to this *first* tabernacle is not a second, set up like that on the earth, and in which the worshipers are to be kept at a distance from the holiest, but one set up by God himself in heaven, in which those only can enter who are cleansed by the blood of Jesus and anointed with the Holy Spirit; but into which all such do now in spirit enter as alike accepted and equally priests. The *first* tabernacle is therefore in this chapter looked at in contrast with

the greater and more perfect tabernacle, not made with hands, that is to say, not of this building,

in which the Church now worships. Such a sanctuary as this heavenly sanctuary alone befits the "holy brethren, partakers of the heavenly calling" {Heb. 3:1}. Man, as man, can recognize the propriety of splendid buildings for the worship of God, and he has ever acted accordingly. But the spiritual house has nothing tangible in it. It is not adapted to the world, nor does it present attractions to the flesh. To one who only judged by appearances there might be some ground for the {early} slander, that Christians were Atheists; for there was no visible or imposing attraction in their worship. Their worship was in the greater and more perfect tabernacle not made with hands. They did not attempt in their places of assembly to vie with the imposing architecture either of the temple at Jerusalem or the heathen temples around them. They had not then heard of "Christian ecclesiastical architecture," nor was the Church then the patron of the arts. Their temple was

not of this building.

And the ministry in the heavenly sanctuary corresponds with all this. It is complete and perfect, because performed by One who is divine and who is beyond the range of this world's cognizance. Christ is entered *once* into the holiest, having obtained *eternal redemption* {Heb. 9:12}. The eye of man could scan the beautiful proportions of an earthly sanctuary, and mark the service of an earthly priesthood, but faith alone can enter into the heavenly sanctuary or delight in its glories. No one of its beauties or glories is displayed to the senses -- it is the soul alone which has learnt the preciousness of Jesus which is now able to say, "How amiable are thy tabernacles, O Lord of Hosts." The Lamb is the light and the glory of it. If He be not the object of faith, no wonder that men should again make the sanctuary worldly. But even when God had His worldly sanctuary here, how little of its beauty was displayed to the ordinary worshiper. He saw not the golden sanctuary, nor the cherubims and vessels of gold, these things were most carefully hidden from his sight. The priests were charged to cover up the vessels of ministry, even from the sight of the Levites, who were to carry them (Num. 4:20). The eyes of the priests alone were to rest on these holy things. Now it is the anti-types of those veiled and precious types with which we have to do. All believers now are priests unto God, and hence now all is open to faith; but open to faith alone. What eye hath not seen, God hath revealed to us by His Spirit. The Holy Ghost is specially come down from heaven in testimony of what He knoweth to be there. He could not witness of a heavenly temple and a heavenly priesthood, until the builder and sustainer of the temple, and the perpetual Priest, was in heaven.

All attempts to establish a worldly sanctuary now are therefore in direct opposition to the present testimony of the Holy Ghost. The Holy Ghost by His coming was the conviction of the world's sin in having rejected Jesus, because testifying that God had exalted him; but that blessed Spirit is also, by His very presence in the Church, the conviction of the sin of every attempt now to set up a worldly sanctuary. He has to testify only of a High Priest now ministering in the heavens,

Jesus, the Son of God, who is *passed into the heavens*,

and consequently He can only lead the soul to Him He glorifies. All who worship "*in Spirit*" {John 4:23} must therefore worship in the heavenly sanctuary {Heb. 10:19}, for there alone does the Spirit lead.

But man, as man, knows not the Spirit of God; the world cannot receive Him (John 14). It is no part of His ministry to guide the flesh into the presence of God, or to teach it to worship. His very presence here is God's most emphatic and solemn testimony of the entire ruin of man, and his utter incompetency for any good thing. Regeneration must therefore precede worship. The only true worshipers now, are those who are separated unto God through "sanctification of the Spirit." These are now, "the holy priesthood," "the royal nation." And it is

well for the saints themselves to bear constantly in mind this elementary truth, for it will enable them to test all that assumes to be worship. We may have the senses gratified, the imagination exercised, sentiment and feeling kindled, and we may mistake such things for worship; but they are fleshly things, and when found in saints they sadly grieve the Spirit of God. These are things against which the saints have to watch, and which they have to mortify; but these are the things which must be fostered and gratified by the wilful introduction of a worldly sanctuary. What more fearful than to confound such a work with the present work of the Spirit of God. Is not this to confound darkness with light, flesh with Spirit? The whole order of a worldly sanctuary must hinder the present testimony of the Spirit of God. Now to do despite to the Spirit of grace, to insult the Spirit of God, is indeed fearful sin. But what has the Spirit of grace to do in the worldly sanctuary? There the great points are the service of the ministering priest, and the duties of the suppliant people. Grace is excluded in the whole order. Grace establishes the heart, but the worldly sanctuary leads it back again to meats.

Hence, then, we worship God in the Spirit. Not in sentiment, not in refinement of the imagination, not in fleshly wisdom or in fleshly power, but in the Spirit. And this we are able to do, because the resurrection of Jesus has set aside the order of the flesh and of the world, and introduced us into the heavenly things themselves, and because the Holy Ghost has come to dwell in the Church on earth, from Jesus its Head, exalted in heaven. Any return, therefore, to a worldly sanctuary now, must be as insulting to the Holy Spirit as it is contradictory of the finished work of Jesus.

But consider a moment longer how truly the Holy Ghost is the Spirit of grace. What is its blessed witness to us? Is it not to *grace, accomplished in glory in heaven*? Jesus by his own blood has entered in once into the holy place, "having obtained eternal redemption." This it is which the Holy Ghost has revealed to us. Christ is there -- and there "having obtained eternal redemption"; and he "there appears in the presence of God for us." What need we more than this? Can we not by faith see here the witness of our own present acceptance, and the pledge of our own glory. There then is the scene of our worship; there is our sanctuary--our only sanctuary. And it is into this scene of accomplished and abundant blessedness that the Spirit of God has come to lead our souls. "Set your affection on things above," is his unceasing exhortation to us. May our hearts know more of the peace and glory off that heavenly sanctuary.

And what should be the characteristic of the worship of the heavenly sanctuary? Surely praise! praise for accomplished redemption. And this sacrifice will not be wanting, if our souls realize our heavenly portion. None, indeed, can withhold their tribute of praise, who really worship in that sanctuary. Fulness of joy, and pleasures for evermore, are at God's right hand; and every heart led of the Spirit there, declares, "I will sing of the mercies of the Lord for ever." Eternal redemption is the solid basis on which all such joy rests. Eternal redemption,

found in the perfect work of Jesus -- that work which He himself ever presents on our behalf in heaven. "Be glad in the Lord, and rejoice ye righteous, and shout for joy, all ye that are upright in heart."

The worldly sanctuary knew nothing properly of praise. There was no ministry of song prescribed by Moses. He could sing with the children of Israel the song of redemption after passing the Red Sea (Ex. 15); but it was *grace* which had brought them over; they sang the triumph of grace. The worldly sanctuary had not then been ordered. In it there was nothing ever {once-for-all} *accomplished*, and therefore no ground-work of *praise*. There was the constant repetition of the same services; the worshiper's conscience was unpurged, and hence he could never raise the voice of praise and thanksgiving. We speak of the tabernacle in the wilderness. But few even of the strains of the sweet Psalmist of Israel were adapted to the temple service -- that temple was a worldly sanctuary, and its blessings earthly; but the ministry of song went beyond all this, anticipating the full and accomplished blessing. Faith could sing then, only because reaching beyond the then present sanctuary; but faith sings now because in its present sanctuary it finds the themes of everlasting praises. Grace and glory, deliverance and victory, the wondrous salvation of God himself, are there the subjects of unceasing praise, for their accomplishment is witnessed by the presence there in glory of our forerunner himself.

Can that heart be tuned to praise which is taught its need of a daily absolution from the lips of another? Can such a soul sing, in the Spirit and with the understanding, psalms and hymns and spiritual songs? Can an unpurged conscience {in reality} praise? Such things are impossible. For is not the very act of worship regarded as a duty required by God, and so rendered under a sense of law, instead of a blessed privilege arising from the perception and enjoyment of mercy from everlasting to everlasting? The apostle teaches us to give "*thanks to him who hath made us meet for the inheritance of the saints in light*" (Col. 1). This shows the true ground of thanksgiving and praise to be what grace has accomplished for us in Christ. But if this is not seen and remembered, worship must become a burden instead of our highest privilege. And do we not see that Christians regard the teaching and preaching with which God blesses them far more highly than worship? This is a sure consequence of not remembering the sanctuary in which we worship. Let the soul realize this, and it will instantly perceive what are its grounds of praise, and what the character of its worship. But if a worldly sanctuary is established, or the order of a worldly sanctuary is introduced, our worship must be degraded, and our souls become lean. Such results must ensue if we take for our pattern the worldly sanctuary, instead of by faith and as led of the Spirit, entering into that which is heavenly. There all is done -- there we have subject for praise only.

From *Bible Subjects for the Household of Faith* 3:347-360.

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

Chapter 6

God's Sovereignty in the Book of Ephesians

(Continued)

Faith, the Gift of God

WE RECEIVE ALL BY GOD'S GRACE

This is more than saying that God is gracious; it means that everything we receive is by His instrumentality and divine action -- yes, even faith. His grace is the basis and cause of all blessing for us:

"believed through grace" (Acts 18:27)

"saved by grace, through faith (Eph. 2:8)

"a remnant according to election of grace" (Rom. 11:5)

"called us . . . according to [his] own purpose and grace" (2 Tim. 1:9)

"being justified freely by his grace" (Rom. 3:24; see also Titus 3:7)

"so also grace might reign through righteousness to eternal life" (Rom. 5:21).

BELIEF -- FAITH -- IS GIVEN FROM GOD

Scripture does teach that belief is given by God:

. . . because to you has been given, as regards Christ, not only the believing on him but the suffering also (Phil. 1:29).

. . . to them that have received like precious faith (2 Pet. 2:1)

. . . and the faith which is by him (Acts 3:16)

Even for the use of "gifts" God gives faith:

God has dealt to each a measure of faith" (Rom. 12:3).

Why so, if faith is merely the act of libertarian free will? Moreover, the exercise of "gift" is to be proportional to the faith given (Rom. 12:6).

Even repentance is given by God:

. . . Then indeed God has to the nations also granted repentance to life (Acts 11:18).

. . . if God perhaps may sometime give them repentance to acknowledgment of [the] truth (2 Tim. 2:25).

It is often claimed that though faith is from the human will, it is not a work -- no doubt because Scripture says "not of works." The Lord Jesus said:

This is the work of God, that ye believe on him whom *he* has sent (John 6:29).

Everything that the Christian has that is brought before us in Eph. 2:1-10 comes from God. Faith is not an exception. The idea that faith means something activated by man's alleged moral free will towards God is *required* for the preservation of the erroneous idea. If faith indeed is implanted by God, then gone is the alleged moral free will towards God. And it is contrary to the entire context of Eph. 2:1-10, where all actions are on God's part. Nevertheless, Eph. 2:1-10 itself has somewhat to say about the notion that faith is the action of human, moral free will towards God.

FAITH IS DIVINE IN SOURCE AND CHARACTER

Many think that Eph. 2:8 does not mean that faith is the gift of God. They will have it that salvation is the gift of God, given by Him, but that they had faith to believe, probably viewing this as helped by God in that direction -- for God must be given *some* credit, must He not? Now, I do not doubt that salvation is a gift from God, but also do not set that in opposition to the fact that faith is a gift from God. The denial that faith is the gift of God is required in the attempt to maintain the idea of free moral will towards God. Not only is this a denial that man is totally lost, it is completely opposed to the fact with which this very chapter opens -- that man is dead in trespasses and sins and is in need of being made alive -- *quickening*. And not only that, but "we are his workmanship, having been created in Christ Jesus for good works . . ." (Eph. 2:10; see John 15:16). Quickening and creation are acts of God. We are not the workers, God is. The entire context is about the actions of God. For example, we are told:

For ye are saved by grace, through faith; and this not of yourselves; it is God's gift: not on the principle of works, that no one might boast. For we are his workmanship . . . (Eph. 2:8, 9, 10; see John 15:16).

Someone wrote:

Divine faith is, in a special sense, "the gift of God." It is imparted by Him, the work of His own Spirit. It is something additional to nature, and it is not one of what man calls "natural gifts." Its possession is evidenced by accrediting God rather than man. The natural mind credits natural facts, but by divine faith the mind of man credits God . . .

It is sometimes said by teachers of the gospel and others that God and His

word are to be believed just as men believe one another, or the facts of nature and of history. But this is not so. The *action* of the natural mind is, no doubt the same; but the power is *totally* different; in the one case it is a natural, in the other it is a spiritual power, and this is proved not only by the word of God (1 Cor. 2:14) . . . no mere effort of their minds could have enabled them to receive the simple statements of the gospel as to the value of the work of Christ, until "faith came." Though the *facts* were not disputed; the *value* of His atoning work, though equally set forth in the Scriptures, was not apprehended, and never can be except "by faith."¹

The writer called it "divine faith." Yes, indeed it is; and what is opposed to this is, in reality *human* faith. No amount of adding to human faith some gracious urgings in the soul by the Spirit changes the source and character of the faith in such a view, namely, *the human will*. Concerning this, W. Kelly well said:

Grace did not need to be said "not of ourselves," for grace means God's unmerited favor to us.² But faith might be, as it has often been, argued to be of ourselves, because it is a subjective work of the Spirit in the heart. Therefore the apostle carefully declares that this thing faith, is not of us, but God's gift, that he might counteract and preclude that proneness which is in man to boast of something in himself.³

THE GENDER ARGUMENT

And J. N. Darby remarked:

Another question is, if this faith is of me, or of God -- which I by no means doubt . . . I know well it is said that "that" does not agree grammatically with faith -- be it so, but not with grace either -- and to say that grace is not of ourselves is nonsense,⁴ for grace means of another, but one might say to oneself without doubt, but faith is on our part, as is said; this is why the apostle asserts, and that not of yourselves, it is the gift of God.⁵ ♦

I am quite aware of what critics have to say here as to gender; but it is equally true as to grace, and to say, "by grace . . . and that not of yourselves," is simply nonsense; but by faith might be supposed to be of ourselves, though grace cannot. Therefore the Spirit of God adds, "and that [not it] not of yourselves: it is the gift of God." That is, the believing is God's gift, not of ourselves. And this is confirmed by what follows, "not of works." But the object of the apostle is to show that the whole thing was of grace and of God -- God's workmanship -- a new creation. So far, grace and faith and all go

1. G., "Thoughts on Faith," *The Present Testimony*, New Series 2:96, 97.

2. A. C. Brown said to me that "Grace is God for us in all that He is, in spite of what we are in ourselves."

3. *The Bible Treasury*, New Series 4:192.

4. {It is also nonsense to regard this as saying that salvation is not of ourselves.}

5. *Letters* 2:146.

together. ⁶ ♦

Now as to the passage in Eph. 2:8, it is very simple. What is said of the neuter is this: the adversaries of this truth say that τούτο (“that”) cannot agree with “faith,” because the latter is feminine; but in the same way it cannot agree with “grace” (χάρις) because it is feminine. Then they say, It is true, but it agrees with the whole thing, salvation; but this has no sense. “By grace ye are saved through faith, and that (this salvation) not of yourselves, it is the gift of God.” Certainly salvation by grace is not of ourselves, otherwise it would not be grace -- impossible to suppose that grace is of myself, so that in this case “and that” has no meaning. But it may well be supposed that faith is of ourselves, as you say; therefore when he has said that it is by faith he adds, “and that, not of yourselves, it is the gift of God.” ⁷ ♦

You say that he has faith -- ‘may it not be that he opens his hand to receive?’ But hearts are not so disposed; they will not open the hand. Everything is done, as far as the heart is concerned, when it is disposed to receive Christ. He

6. *Synopsis* 4:301, note.

7. *Letters* 2:480. Dr. D. A. Waite works around faith being the gift of God in this way::

First of all, both “grace” and “faith” are in the feminine gender in the Greek language . . . In the Greek grammatical construction, the gender endings must match up with the gender endings of the words they modify. Generally there have to be feminines with feminines and masculines with masculines. The word “that” is a demonstrative pronoun. As such, it must reach back to a noun of the same gender. It is neuter in gender. Therefore, it cannot refer either to “faith” or “grace” which are both feminine in gender. What does it refer to? It refers to the whole concept of “salvation.” “For by grace are ye saved through faith; and that” [meaning the whole idea of being saved] is “not of yourselves.” The word for “saved,” SESOSMENOI, is a perfect passive participle. That makes sense. Salvation is “not of yourselves, it is the gift of God” (*Ephesians*, Collingswood: The Bible for Today Press, p. 49, 2002).

He is saying that we are not being told that grace is “not of yourselves.” Yet it certainly is not of ourselves. It is merely an effort to avoid faith being not of ourselves.

This is similar to the argument by N. Geisler, *op. cit.*, p. 182 [189]. Besides the gender objection, the other point he makes is that “not of works” means “Salvation is ‘not of works.’” That is not the point in the text. Dr. Geisler’s point was that faith, though of self, was not of works. The fact is that faith *is* a work, but it is the work of God:

Jesus answered and said to them, This is the work of God, that ye believe on him whom *he* has sent (John 6:39).

Belief on the Son of God, then, *is* a work, but it is a work of God, not of self. And this we find that Eph. 2:8 is also telling us. Four-point Arminians agree, of course with full Arminians that faith is not a work -- else there would be a meritorious work for salvation. John 6:39 and Eph. 2:8 show that faith is not a human work -- it is “not of yourselves,” but of God!

For a survey of several views on the issue, and with a specific rejection of the notion of A. T. Robertson, *Word Pictures in the New Testament* 4:525, see W. Hendriksen, *Galatians and Ephesians*, Baker: Grand Rapids, 1990, pp. 120-123. For a more extensive survey, see John Eadie, *Ephesians*, Baker: Grand Rapids, 1979 reprint, *in loco*.

complains that when He came there was no man. You acknowledge that he has salvation, but, if a man is disposed to open his hand, conversion comes from the will of man. You say that as soon as a man believes we find that God renews his mind. But, if he believes, it is already renewed, since Christ is precious to him, while before he saw no beauty in Him that he should desire Him; already he knows that he is a sinner, and needs a Savior, and he has found Him if he believes. Observe that Jesus says, “You will not come.” I believe fully that they are responsible for it; but where do you find, You will? The word of God expressly says, No. “There is none that seeketh after God.” He came to seek them, thank God, but when He came He was rejected; He was not received save by those who are born of God. This is said by the Spirit in Isa. 1, by John the Baptist, by the Lord, and by the apostle John. Now certainly God does not hinder any one from coming, but such is the disposition of the heart of man that he will not. This is why the work of God is necessary, and why it is said, “No man can come unto me except the Father which hath sent me draw him.” Perhaps you will say, Every one is drawn. No, because the one who is drawn comes, and Jesus will raise him up at the last day: he is saved, see John 6:39. Therefore it is said (v. 37), “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” The Lord then expressly says what you say He does not say, “No man can come to me except the Father which hath sent me draw him,” and He repeats (v. 65), “Therefore said I unto you that no man can come unto me except it were given unto him of my Father.” Also it is written, “But ye do not believe, because ye are not of my sheep. My sheep hear my voice . . . and I give unto them eternal life, and they shall never perish.” ⁸

GRACE, SALVATION, AND FAITH -- NOT OF OURSELVES

It is obvious that neither grace nor salvation is of ourselves. But faith? The person, pretending not to be totally lost, will say that ‘I did exercise faith myself, even if the Spirit helped me.’ ‘Yes, I believe man is lost, because Scripture says so, But man is not *that* lost!’ ‘God cannot make a person believe.’ At bottom, this allegation really means that man is *not* lost and the human will *is* morally free to exercise faith. Persons do not want to hear, and certainly refuse to believe, the true meaning of this, which is, as J. N. Darby well pointed out:

. . . God . . . cannot act freely in respect of my freedom! I am free, and He is not. Then certainly I am God, not He. ⁹

Yes, for God to have to implant the faith means that I am not morally free. The complaint of “flesh’s will” (for that is where this objection comes from, let it be said) is that by implanting the necessary faith He would violate my freedom. It is claimed that God is not free to do that. With respect to faith, I am free and God

8. *Letters* 2:479.

9. *Collected Writings* 9:163.

is not. Looking the meaning of such a notion in the face results in the conclusion of JND just noted.

C. H. Mackintosh, who did not believe in moral free will towards God, wrote:

Now, we thoroughly believe that faith is the gift of God, and that it is not according to man's will or by human power. And further, we believe that not a single soul would ever come to Christ if not drawn, yea, compelled by divine grace so to do; and therefore all who are saved have to thank the free and sovereign grace of God for it; their song is, and ever shall be, "Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy, and for Thy truth's sake."

And this we believe not as part of a certain system of doctrine, but as the revealed truth of God.¹⁰

Arthur Pridham well stated the matter in summary:

But a further question yet remains. For faith may be allowed to be the instrumental means of salvation, and room still be left for a wholly false opinion as to the true nature and origin of such faith. Is saving faith, then, as is often asserted, a natural and independent effort of the human will? or, to put the question in another way, Is the record which God has given of His Son, a communication credible to the natural man? A clear and explicit negative to both these inquiries is given in the latter clause of the verse before us: "and that not of yourselves; it is the *gift* of God." It is scarcely needful to remind the Christian reader that none can really have faith in God who have not first been born of God. For it is a standing axiom of Scripture that the natural man perceiveth not the things of the Spirit of God {1 Cor. 2:14}. Accordingly, when the true origin of the believer is inquired for, it is discovered in such expressions as refer us immediately either to the *electing love* of God, His *calling*, or His *quickening* grace and power. While, therefore, faith on the sinner's part is the sole means by which salvation can be reached, both the Lord himself in the days of His flesh, and His Spirit afterwards by the testimony of the Apostles, have expressly referred that saving faith to *the immediate gift of God*.¹¹ ♦

To assert, therefore, as is sometimes done, that saving faith is something natural to man, is both to oppose the plainest words of Scripture, and to falsify the testimony which God has borne to the entire *helplessness* as well as sinfulness of man. That which is naturally dead in sins, *cannot* arouse itself to spiritual life. And if, while reflecting on these things, we find ourselves tempted to echo the half-despairing question of the disciples, "Who then can be saved?" the answer they received may well suffice for us: "With *men* this is impossible, but not *with God*; for with God all things are possible" (Mark 10:26, 27). Salvation is of the Lord (Psa. 3:8), to whom *power* alone belongs, whether to save or to destroy.

10. This is the second paragraph in his paper, *One Sided Theology*.

11. John 1:12, 13. Compare, for a further confirmation of the Apostles' doctrine, that faith is the gift of God, John 6:65; Acts 27:27; Phil. 1:29; and 1 Cor. 4:7.

And if it again be asked, Why, then, is the Gospel preached, and that by the command of God, to every nation that is under heaven? there is a double answer: 1st., the Gospel is the instrument by means of which God works his saving work; and 2nd., God is chargeable with no injustice (for He is the God of *grace* towards the people of His choice) in yet more completely demonstrating the native enmity of the heart of man towards Himself, by leaving His blessed Gospel to be accepted or rejected, as men list, while He entreats them to receive salvation in His Son. All, therefore, who are willing, may take freely of the waters of salvation. But who among us all was willing, until made so by the pressure of that thirst which the Holy Ghost alone produces in our souls?¹² ♦

Where did the faith come from that was exercised by the man healed in Acts 3?

. . . and the faith which is by him has given him this complete soundness in the presence of you all (Acts 3:16).

It was by God's servant, Jesus (Acts 3:13). Just so it is given to us to believe on Christ:

. . . because to you has been given, as regards Christ, not only the believing on him but the suffering for him also . . . (Phil. 1:29).

The Word of God, has, then, made clear that we *receive* faith:

Simon Peter, bondman and apostle of Jesus Christ, to them that have received like precious faith with us . . . (2 Pet. 1:1).¹³

1 Cor. 2:14, as other Scriptures, bears directly on the matter that faith must be imparted by God and cannot come from the natural man:

But [the] natural man does not receive the things of the Spirit of God, for they are folly to him; and he cannot know [them] because they are spiritually discerned (1 Cor. 2:14).

"Cannot know" means inability, incapacity, to know. Thus, there must be the implantation of the new nature and faith, by the Spirit. The person must be "born of the Spirit" (John 3:6). Thus does one *receive* the new nature and faith by the operation of the Spirit. It is God who causes us to be willing:

for it is God who works in you both the willing and the working according to [his] good pleasure (Phil. 2:13).

12. Arthur Pridham, *Notes and Reflections on the Epistle to the Ephesians*, London: Yapp, sec. ed., revised, 1862, pp. 118, 119.

13. The statement that we have received faith is so clear that it is revealing to read N. Geisler's effort to overcome this fact. He wrote:

Peter claims only that they have "received" or "obtained" (NKJV) their faith, but does not inform us exactly how they got it (*op. cit.*, p. 187 [195]).

I suppose he must think that they received it from themselves(?) Why did he not state so since he believes that faith is in the human will as its source. Knowing that faith is the gift of God we know "how they got it" and why the Word states that they received it.

This is part of God's "good pleasure" (Eph. 1:5, 9, along with which see 2 Thess. 1:11) that has to do with election of believers.

Yes, faith is the gift of God, but it does not follow that therefore "regeneration precedes faith." The new birth and the reception of faith occurs simultaneously. The notion that "belief precedes new birth" is likewise at fault. They occur simultaneously. The new life and faith accompany each other. John 6:47 -- "He that believes [on me] has life eternal" -- does not prove this false. The belief and the eternal life are present simultaneously. Belief in the gospel comes through grace; i.e., faith comes through grace, not through man's will:

{Apollos} who being come, contributed much to those who believed through grace (Acts 18:27).

But the God of all grace who has called you to his eternal glory in Christ Jesus . . . (1 Pet. 5:10).

I wonder that ye thus quickly change, from him that called you in Christ's grace . . . (Gal. 1:6).

But when God, who set me apart [even] from my mother's womb, and called [me] by his grace . . . (Gal. 1:14).

ALL IS OF GOD

The fact is that *all* is entirely of God: grace, salvation, and faith. Concerning those that believe on His name, Scripture excludes all agency but One:

who have been born, not of blood, nor of flesh's will, nor of man's will, but of God (John 1:13).

The new birth is (1) not by blood relationship, (2) not by one's own flesh's will, (3) nor by any man's will, **but of God**. All agency is excluded but the divine will. Thus, take as an example:

. . . what hast thou but what thou hast received? (1 Cor. 4:17).

Well, the force of this must be thwarted -- the "flesh's will" and "man's will" elaborate arguments against this because 'it violates man's freedom' if we have received everything, even faith. It cannot mean we have received everything from God (including faith) because that would violate man's freedom. How, then thwart it? That is easy. Say that the text makes no application to receiving faith. Then make it refer to the gifts in 1 Cor. 12:4-11; etc.¹⁴ The truth is that man is not morally free. He is totally lost, totally ruined, and bound morally.

C. H. Mackintosh observed:

Sadly, there is a fearful amount of darkness and error in the professing Church as to this simple truth of the gospel. Man's total ruin is denied or reasoned away

14. N. Geisler, *op. cit.*, p. 184 [190].

in one way or another . . .¹⁵

J. N. Darby wrote:

Not only Christ is my life, but I am crucified with Him. I am the same person living by the life of Christ, not by my own life. As a child of Adam I own myself totally lost.¹⁶ God comes and gives me a new life in Christ. All Christ's death is available for me; so I reckon myself crucified with Christ. I not only have a new life, but I reckon the old one dead. I say to the flesh, You have been judged on the cross, I have nothing more to say to you. Then I ought to be "always bearing about in the body the dying of the Lord Jesus," always living in this way. I am not in the flesh before God; I am in Christ, and I know it in the Holy Ghost. Col. 3:3 is God's statement about death. Rom. 5, we believe it, reckon it true. 2 Cor. 4, we carry it out in practice.¹⁷

ETERNAL SECURITY

There are many who believe that faith is not the gift of God, (because, at bottom, that would violate man's alleged free will) and who also hold that once they are saved they *cannot* be lost again. They will not acknowledge it to be so that if they *cannot* be lost again, they are believing in a violation of their alleged free will. They were saved by an act of their own fickle will, but *cannot* be lost by another act of that fickle will! They were saved by an act of mere human faith, but cannot be lost again by any failure in mere human faith. It is obvious that they believe *what they want to believe*.

Let us hear D. Hunt quote Robert M. Zins and answer the question, "how can you be sure that some time you may decide to say no to God -- even in eternity in heaven":

It is ironic that many . . . who adamantly argue that God forces no one to come to Him have no problem believing that God forces those who have come to Him *to stay with Him*. For most evangelicals, free will mysteriously disappears after one chooses salvation . . . "God will not make you come, but He will make you stay," might be their theological argument {Zins}.

AI asked Jan about this, and her reply was as simple as the Bible itself: "Why would I ever want to give up heaven. There would be nothing to tempt me away from our Lord, who is so wonderful that nothing could!"¹⁸

Notice that he confined this non-answer to heaven (which does not change the matter anyway), avoiding to answer for the time here on earth -- where there clearly *is* temptation. What else is clear is that R. Zins' characterization of the

15. *Short Papers*.

16. See also *Letters* 1:315; *Collected Writings* 34:264; 10:186.

17. From *Helps in Things Concerning Himself* 2:124-132.

18. *What Love is This?*, p. 411.

notion of coupling moral free will towards God and the doctrine of eternal security is exactly described by the words “God will not make you come, but He will make you stay.” How blessed it is that:

. . . it is God who works in you both the willing and the working according to his good pleasure (Phil. 2:13).

OBEY THE GOSPEL

No Choice. I was in my twenties when I discovered from reading the Word of God that the gospel comes as a matter of obedience to it, not as a choice. In particular, I saw that using Josh. 24:15,

. . . choose you this day whom ye will serve . . . ,

in gospel preaching was falsifying the claims of the gospel. The phrase is thus taken and falsified in two ways, for it is taken from its immediate context, which is that of choosing which gods they would choose to serve if serving Jehovah seemed evil to them. The conclusion of this matter was that Joshua declared:

Ye are witnesses against yourselves that ye have chosen you Jehovah, to serve him (Josh. 24:22).

Alas, it was but human choice and witnessed, not for, but against them; and thus the matter rested on shifting sand as their history demonstrated.

Concerning obeying the gospel we read:

. . . in flaming fire taking vengeance on those who know not God, and those who do not obey the glad tidings of our Lord Jesus Christ (2 Thess. 1:8).

But they have not all obeyed the glad tidings (Rom. 10:16).

. . . what [shall be] the end of those that obey not the glad tidings of God? (1 Pet. 4:17).

. . . obedience of faith among all the nations (Rom. 1:5).

Even the *mystery* is a matter of obedience:

. . . which has now been made manifest . . . made known for the obedience of faith to all the nations (Rom. 16:25).

In *Scripture*, the gospel is presented as something to be obeyed. It is never a choice. Souls need to learn this at the *start* of the Christian pathway: **no choice!** God is to be obeyed! In keeping with this is Acts 17:30:

God . . . now enjoins men that they shall everywhere repent . . .

These things address man’s responsibility to obey. Inability to pay does not relieve from responsibility! You yourself do not go to one who owes you \$100,000 and has nothing at all, and say that that is alright -- since you cannot pay, therefore you are not responsible to pay! Inability to pay does not relieve from the responsibility to pay.

It is God Who implants, by sovereign grace, faith and the new nature into

the soul. Thus the soul can obey. The action of the divine Persons in salvation is wonderfully stated in 1 Pet. 1:2:

elect according to [the] foreknowledge of God [the] Father, by sanctification of [the] Spirit, unto [the] blood of Jesus Christ . . .

Lazarus’ Case a Helpful Illustration of Death and Quickening. God uses His Word in connection with the implantation of faith and the new nature (Rom. 10:17). This is how the soul receives life from God. The bringing back Lazarus to life is illustrative of this. But first we must observe what the Son of God said in John 5:25, where we learn that sinners are viewed as dead:

Verily, verily, I say unto you, that an hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that have heard shall live.

The “hour” refers to the epoch of Christianity on the earth. Here, sinners are viewed similarly to Eph. 2:1. It is obvious that the divine power of the Son’s Word is what gives life in the soul. The reason the spiritually dead hear is because the divine power of the Son’s Word gives the hearing, gives life, and gives faith, gives the new nature. This is illustrated by the restoration of Lazarus to life. This command of the Son of God was specific:

Lazarus, come forth. And the dead came forth, bound feet and hands with graveclothes . . . (John 11:44).

His life was immediately in him and by the Son’s power he was transported into His presence. How did Lazarus hear? You know how he heard. The voice of power of the Son of God gave him the hearing, and gave him the life. And this is illustrative of John 5:25.

It is claimed that repentant faith precedes the new birth. It seems that this idea is implicit in all denials of unconditional election. Thus, someone referring to John 5:25 wrote:

Note that Christ did not say that the regenerated shall hear! They are dead when they hear!

It is not clear if he meant that they are dead when they hear the gospel. But that is entirely beside the mark. Lazarus was dead when he heard the command. How did he hear? The hearing and the implantation of life were simultaneous. So is the case with quickening. Speaking of this spiritual matter the Lord said:

. . . the dead shall hear the voice of the Son of God, and they that have heard shall live (John 5:25).

The hearing the voice of the Son of God and the impartation of life go together, as this text shows. Quickening (making alive) is simultaneous with hearing the voice of the Son of God. Lazarus’ case illustrates the fact. Bear in mind that the impartation of life to the dead sinner is the new birth.

“Hear” in John 5:25 cannot mean simply hearing the gospel because “they that have heard shall live” and not everyone who hears the gospel lives. “The voice of

the Son of God” in this text refers to the commanding power which implants life. Having this life, having the new nature, the person repents.

CONCLUSION

Well did C. H. Mackintosh write:

Thus, in every volume of man’s history, the history of the human race in every section, every page, every paragraph, every line, we read of his total ruin, his utter alienation from God. We are taught in the most distinct manner possible that, if left to himself, he never could and never would though most surely he should turn to God and do works proper for repentance. And in perfect keeping with all this, we learn from our Lord’s parable of the great supper in Luke 14 that not so much as a single merely invited guest will be found at the table. All who sit down there are “brought” or “compelled.” Not one ever would come if left to himself. Grace, free grace, must force them in; and so it does, blessed forever be the God of all grace!¹⁹

And this is the judgment, that light is come into the world, and men have loved darkness rather than light; for their works were evil (John 3:19).

. . . but now they have both seen and hated both me and my Father (John 15:24).

. . . there is not one that seeks after God. All have gone out of the way, they have together become unprofitable; there is not one that practices goodness, there is not

19. “Responsibility and Power,” *Short Papers*.

{It is difficult to help those people who liken sin in the flesh to a disease so that the sinner may, as a sinner, ask God to “heal,” or “cure” him. Such persons do not see that one asks God for help because God has first implanted a new nature, with accompanying faith, into a person. Most do not even want to see that great, God-honoring fact.

Sin is not a disease that gets healed by God. The saved have “sin in the flesh” remaining in them just as before, as Rom. 7:25 shows. The two natures are both present in their respective, fixed, moral character. Did God forget to heal it? Salvation does not modify “sin in the flesh” in any way, or degree, whatsoever. The “disease” idea of lost man’s spiritually dead condition is nothing but another effort to overthrow the truth of unconditional election and the truth that man’s will is morally bound by the old nature.

Sin is a working of moral corruption in the soul. In us is “the law of sin” (Rom. 7:23) and it held the man in Rom. 7 captive. A “law” is a fixed principle of operation. By “fixed” is meant the unvarying character of operation, which is what is meant by a “law.” The reason the man in Rom. 7 wants deliverance (Rom. 7:24) is because he has “the inward man” (Rom. 7:22), i.e., he has the new nature. He needs to be set free by looking to the true character of the finished work, though he is looking to the Person Who did the work. When he rests on the finished work, he is sealed, and gets into the joy of Rom. 8:1-3. Thus he is free from the law of sin and of death -- i.e., he is free from its mastery over him (as in Rom. 7). This does not mean that the law of sin and of death has been eradicated, nor has it been modified in any manner. That in *God’s sight*, in virtue of the value and power of the blood of Christ we have a perfect standing, does not affect the fact that here on earth we continue to have “sin in the flesh” in us.

Most Christians do not understand that God implants a new nature, with accompanying faith, and when hearing this doctrine, reject it. See *From New Birth to New Creation* for much more on these things.}

so much as one (Rom. 3:11, 12).

For I know that in me, that is, in my flesh, good does not dwell (Rom. 7:18).

. . . and they that are in the flesh cannot please God (Rom. 8:8).

Considering Eph. 4:17-20, how gracious it is of God to implant a new nature, with accompanying faith, into our souls.

. . . he who has begun in you a good work will complete it unto Jesus Christ’s day (Phil. 1:6).

. . . you, who are kept guarded by [the] power of God through faith for salvation ready to be revealed in [the] last time (1 Pet. 1:5).

This divinely given faith is the instrument through which God so works.

The Purpose of the Ages

. . . according to [the] purpose of the ages, which he purposed in Christ Jesus our Lord (Eph. 3:11).

The purpose of the ages means an eternal purpose. It does not mean that God had a purpose to unfold salvation during the various ages. The purpose of the ages being “purposed in Christ Jesus” shows that this purpose of the ages is eternal. This is not a reference to when Christ was here on earth. God’s purpose is to glorify Himself in Christ, in two spheres, the heavenly and the earthly. It is the heavenly side which is brought out in Ephesians and involves the church as connected with Christ, we being seated in the heavenlies, in Christ Jesus (Eph. 2:6).

God’s glory in Christ, in the earthly places, has Israel connected with Christ. That aspect of His purpose will be realized in the millennium. It is spoken of in Isa. 14:24-27:

(24) Jehovah of hosts hath sworn saying, Assuredly as I have thought, so shall it come to pass; and as I have purposed, it shall stand: (25) to break the Assyrian in my land; and upon my mountains will I tread him under foot; and his yoke shall depart from off them, and his burden depart from off their shoulders. (26) This is the counsel which is purposed concerning the whole earth; and this is the hand which is stretched out upon all the nations. (27) For Jehovah of hosts hath purposed, and who shall frustrate [it]?

And finally God will clear the universe of all evil, creating the new heavens and the new earth, the church having eternally its distinctive place before Him (Eph. 3:21), while the earthly distinctions will pass away. This is seen in Rev. 21:1-8 where the “tabernacle of God,” i.e., the church, is “with men.” And God Himself will tabernacle with them, and they shall be His people. The tabernacle of God is the holy city, new Jerusalem, which is the bride, the Lamb’s wife (Rev. 21:9, 10).

Ed.

Dr. Arnold G. Fructenbaum's
Advocacy of
"The Hebrew Christian Distinctives"
Examined

(Continued)

2. The Doctrine of the Remnant.

Dr. Fructenbaum's second basis for the "Hebrew Christian distinctive" is found in Rom. 11:1-7. Rom. 11:15 expressly contradicts Dr. Fructenbaum's point, which is that the Jewish remnant *now*, is "in the {Jewish} nation" (which, in effect, means that the Lo-ammi (Hos. 1) nation has a place before God *now*). His reasoning regarding this is that throughout Jewish history:

1. there has always been a believing Jewish remnant (true);
2. there is a Jewish remnant now (true);
3. and then he falsely concludes this:

The remnant is always in the nation, not outside of it; the Hebrew Christians, the present-day remnant, are part of Israel and the Jewish people. Their Jewishness is distinct (p. 31).

Let us read it from J. N. Darby's translation, but quote down to v. 15,

(1) I say then, Has God cast away his people? Far be the thought. For *I* also am an Israelite, of [the] seed of Abraham, of [the] tribe of Benjamin. (2) God has not cast away his people whom he foreknew. Know ye not what the scripture says in [the history of] Elias, how he pleads with God against Israel? (3) Lord, they have killed thy prophets, they have dug down thine altars; and *I* have been left alone, and they seek my life. (4) But what says the divine answer to him? I have left to myself seven thousand men, who have not bowed knee to Baal. (5) Thus, then, in the present time also there has been a remnant according to election of grace. (6) But if by grace, no longer of works: since [otherwise] grace is no more grace. (7) What [is it] then? What Israel seeks for, that he has not obtained; but the election has obtained, and the rest have been blinded, (8) according as it is written, God has given to them a spirit of slumber, eyes not to see, and ears not to hear, unto this day. (9) And David says, Let their table be for a snare, and for a gin, and for a fall-trap, and for a recompense to them: (10) let their eyes be darkened not to see, and bow down their back alway. (11) I say then, Have they stumbled in order that they might fall? Far be the thought: but by their fall [there is] salvation to the nations to provoke them to jealousy. (12) But if their fall [be the] world's wealth, and their loss [the] wealth of [the] nations, how much rather their fulness? (13) For I speak to you, the nations, inasmuch as *I* am apostle of nations, I glorify my ministry; (14) if by any means

I shall provoke to jealousy [them which are] my flesh, and shall save some from among them. (15) For if their casting away [be the] world's reconciliation, what [their] reception but life from among [the] dead?

Scripture does show points 1 and 2, but is his conclusion scriptural? The effect of what he is saying with the words "the remnant is always in the nation" is that the nation is owned of God now, though he likely would deny that conclusion. Surely he knows the nation is not owned of God, or does he know? The nation was owned as Jehovah's people until they were declared to be Lo-ammi (not my people) as seen in Hos. 1. We should all be clear that though Jehovah continued to deal with the Jews, they lost their standing as His people when the times of the Gentiles began (Luke 21:24). The times of the Gentiles spans the epoch depicted in Nebuchadnezzar's dream (Dan. 2); i.e., from then until Christ comes in glory to smite on its feet what the image represents, namely, Gentile imperial power committed by God to Nebuchadnezzar. Meanwhile Israel is not God's acknowledged people.

The nation is not now a God-recognized people. The present Jewish remnant, he says, is *in the nation* -- the nation that we know is Lo-ammi (not my people). The result is that the present Jewish remnant is in the nation which is not the people of God! Is that Christianity?

He claims that "the Hebrew Christians, the present-day remnant, are part of Israel and the Jewish people." Well, it would seem from this that the Gentile believers are part of Gentile-dom. Is that how God looks at Gentile believers? It would be well if we viewed our Christian distinctive this way:

Give no occasion of stumbling, whether to Jews, or Greeks, or assembly of God (1 Cor. 10:32).

With which of the three does Dr. Fructenbaum identify himself? The fact is that God has another "people of God" now rather than Israel and it is the assembly of God. The Jewish people are not owned as the people of God, as Lo-ammi distinctly and expressly declares.¹ There is no continuity between the two peoples of God – *as a people of God* -- though we note that all the saved are saved by grace, in all ages.² And so were Enoch and Noah, who have nothing to do with being of any "people of God."

This is not the place for a detailed exposition of Rom. 11, but it calls for some comment because he misuses it to warrant his conclusion. His point is that "The question here is whether or not God has cast off his people Israel. Paul

1. For more on this subject see *Elements of Dispensational Truth*, Jackson: Present Truth Publishers, vol. 2, ch. 8.3 for "Lo-ammi and the Government of God," and ch. 8.4 for "Additional Thoughts on the People of God Now," (1998).

2. The one people of God has an earthly calling and the other people of God has a heavenly calling.

answers in the negative. His proof is himself; he is a Jew who believes” (p. 30). He says that the nation has not been cast off. There has always been a remnant and there is one now (pp. 22-23).

The fact is that Paul answers in the affirmative in Rom. 11:16 and that is why the passage was quoted above to v. 15. Paul does speak of “their casting away.” Verse 1 shows that the discussion is about “his people.” This refers to the *nation*, not to individuals. Because Dr. Fructenbaum finds some Jewish individuals now who are saved, he concludes that “the people,” i.e., the nation, is not cast away. The conclusion is false. Verse 15 expressly contradicts him. The subject is about the fallen nation and its future in relation to *the national election* (v. 26). They had long ago been pronounced “not my people” (Hos. 1) but the time will come when this will be reversed (Hos. 2). Rom. 10:21 shows that Israel is the people; i.e., it is the nation that is in question, not the reception of individuals.

The word in Greek for cast away in v. 1 is different than in v. 15. In v. 1 it involves repudiation, rejection, refusal -- as if this is Israel’s *final* position before God. No, that is not the case. In v. 15 the thought is that Israel is presently put aside from present, national favor. *Of course* that people is put aside as a nation. They are Lo-ammi, without the slightest doubt about it (Hos. 1; Rom. 11:25, 26). But that is not such a casting away as utter and final rejection; and, there is a remnant meanwhile. That is the point in vv. 1, 2 concerning “cast away.” It is absurd to base on vv. 1,2 a notion that Israel, as a nation, is a recognized people of God at present. Verse 11 helps us here. The word for “fall” in v. 11, in this context, has the thought of falling so as not to regain the former place. The answer to the question, “Did Israel stumble so that they should irrevocably lose their national place,” is *no*. The second time the word “fall” appears in v. 11, it means a trespass, a moral trespass, a misdeed -- that trespass is the basis on which salvation is brought to the nations at the present time.

Verse 15 is clear: the casting away refers to the nation, certainly not to all individuals. Verse 15 speaks of the nation’s reception again. Verse 26 shows that this reception involves all Israel being saved. That is the new Israel. Presently it is a time of “blindness in part is happened to Israel” (Rom. 11:25).

Dr. Fructenbaum’s unscriptural assertion is:

The remnant is always in the nation, not outside of it.

God does not recognize Israel as the people of God now. The nation is cast away (Rom. 11:15). The believing Jewish remnant now is not part of *that*; they are part of the presently recognized people of God (see 1 Pet. 2:10; Heb. 11:25; Titus 2:14). The believing remnant is not part of Israel though ethnically they are of Jewish origin. The believing Gentiles are not part of the Gentiles though

ethnically they are goyim concerning their origin.

Give no occasion of stumbling, whether to Jews, or Greeks, or assembly of God (1 Cor. 10:32).

All Christians are in the third group in this text, and only there.

3. *The Doctrine of the Olive Tree*

Appealing to Rom. 11:16-21 and 24, finding there two sources of branches, he concludes that:

There is an obvious composite difference between the two which makes them distinct from each other (p. 32).

The distinction concerns where the branches came from. I do not know what he means by “composite difference.” Were I arguing his point I might have pressed for a “constitutional difference,” but that is not true either. The word “composite” would better fit the tree itself in the present time because “composite” means to be made up of different parts -- blended. All the branches are branches though of a differing origin. There is no support here that Jewish believers are under the Abrahamic covenant. Nor does the tree mean the Abrahamic covenant because then all branches would be under the Abrahamic covenant. It does not mean the body of Christ either because no members of the body of Christ get amputated (cp. vv. 17, 21). The tree represents blessing and privilege -- into which it was not natural that Gentiles be brought (v. 17). It is profession, whether real or merely words. The Gentiles have been brought into this sphere now but the time will come when we believers will be caught up to be with Christ (John 14:1-3; 1 Thess. 4:15-18; etc.) and the empty profession that is left will be judged (Rom. 11:20-22). Subsequently Israel will be brought into what the olive tree represents (Rom. 11:22-32) -- Israel the nation, but now the new Israel under the new covenant. The entire nation will be composed of saved ones. The nation will enjoy the national adoption noted in Rom. 9:4, as well as “the covenants” (Abrahamic, Davidic, and New covenants), and the other things noted in Rom. 9:4, 5, seven in all. Millennial Gentile believers will not be in the olive tree. The distinction will again be made, though the blessing is very much higher than under the Mosaic covenant, and the Gentiles will also be blessed. *Now*, there is no such distinction made, though Dr. Fructenbaum labors to make some kind of distinction.

In reality, the distinction in the olive tree at present regards the *source* of the branches, one natural to the good olive tree and the other from a wild olive tree. That is the only distinction. Indeed, it is actually this *sameness* of the branches in the tree which is pointed out:

. . . hast become a fellow-partaker of the root and of the fatness of the olive tree

(Rom. 11:17).

Both partake of the *same root*. Both enjoy the *same fatness*. So similarity is thus pointed to. Another similarity is that the branches grafted in are threatened with the *same removal* from the tree that some of the natural branches experienced (Rom. 11:17, 21).

The conclusion is that, concerning being in the olive tree, all alike are responsible in the same way, yet Dr. Fructenbaum uses the olive tree of Rom. 11 to find a reason for Hebrew Christian distinctives, whereas we see sameness in position and responsibility.

It is recommended that the reader read W. Kelly's *Notes on Romans* on this chapter for more help on the olive tree.³ The passage deals with the subject of Israel *as a nation*, presently cast away (Rom. 11:15), the ingrafting of Gentile profession now, and the present work of God ending, and then all Israel being saved (Rom. 11:26). The nation is not cast away in the sense of finality (cp. Rom. 11:11), but in the interim there is a predominately Gentile work going on before God forms the new Israel under the new covenant. The present work among the Gentiles is independent of the nation of Israel, as such (indeed, the nation is Lo-ammi – not my people -- Hos. 1). We know from other places in the Word that in the millennium the Gentiles will be blessed through Israel in national acceptance with God, when Ammi (Hos. 2).

4. *The Israel of God*

It seems that Dr. Fructenbaum's fourth point is based on the idea that there are two Israels, one made up of all Jews and the other Israel is composed of Jewish believers -- "the Israel of God." But the Israel of God essentially differs from Israel. Israel is Lo-ammi. That nation is rejected by God while the Israel of God is accepted by God. A Jewish believer cannot be linked to both. The Jewish believer is in only one of the groups noted in 1 Cor. 10:32. But he contradicts this thought and appeals to Rom. 9:6-8, saying:

Hebrew Christians, then, are part of the Israel the whole, but in particular they are the Israel of God. Gentile Christians are not in this group. It is a position which is distinct with Hebrew Christians (p. 33).

He then appeals to Gal. 6:16 and says:

Again a distinction between the two groups is seen, for the Hebrew Christians alone are the Israel of God. It is a matter of position which here acts out a

3. An outline may be found in *Collected Writings of J. N. Darby* 8:381, 382. See also the *Synopsis, in loco*.

definite function (p. 33).

His point is that Jewish Christians have a distinct position -- and that distinct position justifies distinct practices, such as being circumcised, because the distinct position involves Jewish believers being under the Abrahamic covenant now. Claiming that Jewish believers are a distinctive element in Christ's body, he wrote:

It is clear then that the Hebrew Christian is a distinctive element in the body of Christ . . . This distinctive feature involves position (Jewish nationality, membership in Israel the whole, the Israel of God [the remnant], the natural branch in the olive tree) and function (circumcision, loyalty to Israel, the remnant that is keeping Israel alive, Gentile relationship in blessing and cursing) (pp. 33, 34).

1. We find that the body of Christ has many members (1 Cor 12; Eph. 4) who, as members, have various functions for the edifying of the body. This is true of all believers. Scripture does not teach that there are distinctive groups in the body of Christ and that such distinctive groups have different group-functions. It is a divisive notion.

2. Jewish believers have a *distinct characteristic* as being saved Jews, not a "distinct position." Others who are saved are saved Gentiles. Yes, Gentiles are not the Israel of God. "Gentiles are not in this group." So, therefore, it follows that Gentile believers must have their own distinct group, position, and function. This teaching is divisive in the assembly of God. Well, Gentiles do not have any more a distinct position than does the Israel of God, but they have a *distinct characteristic* as being saved Gentiles.

3. The true, Christian's distinct position is stated in 1 Cor. 10:32:

Give no occasion of stumbling, whether to Jews, or Greeks, or assembly of God.

The nation of Israel has no standing before God now. It is Lo-ammi (Hos. 1). As a believing Jew, Dr. Fructenbaum has a standing before God of the same acceptance that is Christ's acceptance (Eph. 1:6) and is complete in Him (Col. 1:10). You cannot truly add anything to that, not a thing that has any merit before God. But he expressly regards himself as having "membership in Israel the whole"; i.e., in that which God has rejected (Rom. 11:15). He places himself in the first group of the three named in 1 Cor. 10:32. It is if he has one foot planted there and another foot planted in the assembly of God. With feet so placed he is not walking in the good of being distinctively of the assembly of God.

4. Dr. Fructenbaum acts partially like a millennial Israelite. He wrote:

In Christ, the two are one in unity, but not in uniformity. Before God, we are

equal in terms of salvation but distinct in position and function (p. 34).⁴

This tells us that unity, or rather we should speak of it as *union* in one body in Christ, is not understood. Practical unity should be the outworking of that union of the members to one another and to the Head in Heaven. This union is so profound that in 1 Cor. 12:12 we read:

For even as the body is one and has many members, but all the members of the body, being many, are one body, so also [is] the Christ.

The body and the Head form this which is called “the Christ.” It is not a local body, as if there are many bodies (there are many *members*, not many bodies), and as if there are many Christs.

It is not being saved that constitutes one a member of the body of Christ, but the action of the Spirit that formed the one body (1 Cor. 12:13), a distinct operation from salvation.⁵ In the millennium there shall be salvation based on the finished work of Christ but no incorporation into one body. However, Dr. Fructenbaum has “equal in terms of salvation” governing his thoughts, regarding Christians -- true in itself -- and what he says would apply when the nation of Israel is pronounced Ammi (my people) and has a distinct position under the new covenant. There will be many Gentiles saved in the millennium, but Israel will be distinct from the saved Gentiles. So he is dragging down the Christian’s position, at least for Jewish believers, to something similar to the position of a millennial Jew. However, what he says involves not understanding the truth of the one body rightly, nor the Christian position. He reads distinctiveness into passages which really teach sameness. He reads into passages what is not there, and misses what *is* there, as illustrated in his handling of the alleged fourth proof of “the Hebrew Christian Distinctives,” Gal. 6:16. But, with v. 15, the text expressly contradicts him:

4. He says it is not biblical to form a “local church composed only of Hebrew Christians” but in order to retain Jewish identity and engage in Jewish distinctives and functions, “Hebrew Christian Fellowships” can be formed where outreach to unbelieving Jews can take place, as well as a place where “Hebrew Christians can gather to study Scriptures in a Jewish context and perform functions involved in various Jewish celebrations” (p. 97). On pp. 107-110 he gives counsel regarding participation in Jewish festivals.

5. The distinction may also be seen in Eph. 1:13:

in whom ye also [have trusted], having heard the word of truth, the glad tidings of your salvation; in whom also, having believed, ye have been sealed with the Holy Spirit of promise.

When we are saved, then God seals us with the Holy Spirit of promise. The body of Christ was formed at Pentecost. We are joined to an already once-for-all formed body when we are sealed. The Spirit is called “the Holy Spirit of promise” to point to the fact that we are joined to that body formed at Pentecost, the believers at that time having waited for the promised Holy Spirit to come.

For [in Christ Jesus] neither is circumcision anything, nor uncircumcision, but new creation. And as many as shall walk by this rule, peace upon them and mercy, and upon the Israel of God (Gal. 6:15, 16).

Of course, I hope that Dr. Fructenbaum believes that Jewish Christians ought to walk by the rule of the new creation. Both Gentile and Jewish Christians are to walk by the same rule. How can he say that Gal. 6:16 shows for the Israel of God that this “is a matter of position which here acts out a definite function,” i.e., a *difference* in practice, when the passage itself places both Gentile and Jewish Christians under the *same* rule of the new creation concerning the walk? His notion is truly astonishing. Gal. 6:15, 16 brings before us the acting out of the *exact same thing*, whether Gentile or Jewish believer, but Dr. Fructenbaum finds in this passage support for some distinctive function for the Israel of God. The only function given is the same for both: *the walk by the rule of the new creation*. But he wants two classes of function.

Ed.

What is True Worship?

Although there are some good papers in print on the subject of worship, it seems that among even the well read Christians this subject tends to be cloudy when considered. So I take liberty to add to the subject some of my impressions over the years in reading the Scriptures.

Let us start by considering what worship may be confused with in the thoughts of believers. I will list three namely:

1. Preaching
2. Prayer
3. Praise

1. Preaching

It seems incredible that preaching could be confused with worship, but just read the bulletin sign on most religious edifices and what do you read? Something like this: “Morning Worship 11 A.M. The subject will be --, Rev., Pastor etc. will be the speaker.” Going inside, a plaque up front will read somewhat: “Order of service” or “Order of Worship” with a listing of the hymns to be sung, the Scripture to be read and collection taken. As the order begins each item is carried through under the direction of the minister. In the process he will give a prepared sermon on a scripture or subject chosen and that he has studied during the week. In all this, the leading of the Holy Spirit in the congregation is completely set aside by the established form.

Now speaking or preaching is (if done in truth) God speaking to man by one called “prophet” who speaks for God to men (Ex. 7:1, 2). “. . . Aaron thy brother shall be thy prophet” (Moses represents God the Lawgiver). Linking this with Ex. 4:15, 16 we have clear demonstration as to what a prophet is and does:

. . . If any man speak, let him speak as the oracles of God (1 Pet. 4:11).

But he that prophesieth speaketh unto men . . . (1 Cor. 14:3).

Now, is it not evident that all this has nothing to do with worship biblically? Preaching of course is a different word from prophesying. Both activities can be carried out by men and women. Cp. Ex. 14:20; Judges 4:4; 2 Kings 22:14 with 1 Cor. 11:5. As to the term preaching, Psa. 68:11 reads, “The Lord gave the Word, great was the company (of women J.N.D trans.) publishing” (i.e. preaching -- not in a public formal way, of course, for woman). Note the angel told the women who met at His resurrection tomb, “Go ye quickly and tell His disciples . . .” All this telling, preaching and prophesying is not worship evidently, because it is addressed to man, not God

2. Prayer

In prayer, man, instead of speaking to men, is speaking to God.

Be anxious for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known to God . . . (Phil 4:6).

Here both prayer and thanksgiving for needs met are the outflow of a heart-seeking fulfillment of needs. Prayer may be defined then as addressing God the Father as the source of all to supply the need (Phil. 4:19). So this, too, is not worship as we shall come to define it later. Indeed we should pray with a worshipful heart but that is a question of proper attitude when making request to a holy and righteous Father Who hears and answers according to His wise discernment and for His glory first (as we wish, too). See Heb. 4:16 and 1 Pet. 1:17. The subject of prayer is important and to be engaged in the power of the Holy Spirit, Eph. 6:18 (the 7th piece of the armor of God). Still, prayer is not worship because its subject is man’s need.

3. Praise

Here we might have a little more difficulty distinguishing between praise and worship as they are intimately connected, though distinguishable as we shall see. The book of Psalms is called the inspired praise book of Scripture rightly. Psa. 50:23, “Whose offereth praise glorifieth Me . . .” In this same Psa., v. 15, “Call upon Me in the day of trouble: I will deliver thee and thou shalt glorify Me.” Here is a key to the meaning of “praise”: what is audible response to an

experienced salvation and often involves song, but not always. This will take us back to the first record of a praise-song based on realized deliverance (another word for salvation) (Ex. 15:1, 20, 21). Israel has experienced two forms of salvation: first from the judgment of Jehovah on the firstborn in Egypt as under the blood of the substitute lamb; and secondly from the tyranny of Pharaoh (type of Satan’s dominion as prince and god of this world). It is only when delivered from his power that they sing in thanksgiving and praise. It is audible then. Going over to Luke 2:13, we have the well known praise of the angelic hosts concerning the nativity: “. . . praising and *saying* glory to God in the highest . . .” Here the angels praise but do *not sing* like the Redeemed of Ex. 15 because they know not redemption having never fallen to sin. So the hymn writer well states:

But when I sing redemption’s story,
they will fold their wings,
for angels never felt the joy,
that my salvation brings.

This we can emphasize by turning to Rev. 5:8-10. The 24 elders represent the redeemed of both Old Testament and New.

And they *sung* a new song saying, Thou art worthy for Thou wast slain, and hast redeemed us to God by Thy blood . . .

Next in vv. 11-13 we have angels and every creature joining in the chorus but with notable absence of singing for it is written v. 12 “. . . *Saying* with a loud voice, worthy is the Lamb to receive power . . .” Again “every creature following in heaven and on earth . . . heard I *saying* blessing,” etc. Notice it is a question of His rights as Creator-Redeemer over every creature, including the elders. So praise generally speaking is an audible expression. So note also Heb. 13:15, where the praise is called “sacrifice” to God continually, that is, the fruit of the lips giving thanks to His Name . . . Here again audible voice is before us as the lips are the vehicle of the heart (Matt. 12:34b). But praise is more than a ritual of spoken words: the heart also must be engaged along with the audible words as Eph. 5:19, 20 suggests, “. . . singing and chanting with your heart to the Lord.” (JND trans.).

4. Worship

We have now prepared the way for the subject of this paper: What is worship? Its first reference as such is by Abraham in Gen. 22 on the occasion of the call to offer Isaac up for a burnt offering: he goes on alone with the son, telling the men accompanying,

. . . I and the lad will go yonder and worship . . . (v.5).

Notice that worship here is an *act* (to be done), nothing about praise and singing; and this is what characterizes true worship. It is not something said or sung.

Next in Ex. 4:31 on the announcement of Israel's deliverance we read,
then they bowed their heads and worshiped.

Notice that bowing is an act. It speaks of an attitude of reverential belief. With this act of bowing, worship is joined, an act compatible with reverential belief.

Turning to John 4 and our Lord's discourse to the woman of Samaria, we have the character of New Testament worship defined in vv. 23, 24. The words are "in spirit" and "in truth." These words contrast with the former manner of Israel's worship in the Old Testament where approaches and means were fleshly and material. Thus, there was a material building whether tabernacle in the wilderness or temple in Jerusalem. There was a separate class of men called priests, i.e., Aaron and his sons. They had special vestments to mark them, the high priest being distinguished from the priests. Also, we find various articles of furniture, altars, candlestick lampstand, table for showbread, curtains (separations) and a divided sanctuary, i.e., holy and most holy places. Also there were angelic figures woven on curtains, and the ark with cherubic figures of gold atop. Later in the temple were added musical instruments ordered by God consisting of harps, cymbals etc., all perfectly suited for a people still under the law and approaching in the fleshly manner of sight, sound and smell. The actions connected with these things are called "ordinances of divine service" (Heb. 9:1).

When we come to the New Testament, not a stitch of this appears. Why? Because of these two words spoken by our Lord in John 4, "in spirit and in truth," not sensually with a ritual of sight, hearing, and smelling. "The Father" is the object of this worship as the verse declares from our Lord. However, we find this worship accorded to the Son also. John 9:38 tells that the seeing blind man "worshiped Him." As our Lord went back to heaven after His resurrection, the disciples "worshiped Him" (Luke 24:52). The Samaritan leper turned back on seeing he was healed, and ". . . fell down on his face at His feet, giving Him thanks. . ." (Luke 17:16). So also the women stopped on their return from the tomb with the resurrection message for the disciples when the Lord met them:

. . . They came and held Him by the feet, and worshiped Him (Matt. 28:9).

In Rev. 5:14, the 24 elders, who are figures of the redeemed of Old and New testament time, ". . . fell down and worshiped Him that liveth for ever and ever," i.e., the Lamb seen on the throne, Jesus, Emmanuel, the Eternal Son equal to the Father: He, therefore, is rightly worshiped:

Grateful incense this, ascending
Ever to the Father's throne;
Every knee to Jesus bending
All the mind in heaven is one
All the Father's counsels claiming
Equal honors to the Son (J.N.D).

Phil. 3:3 informs us in what power we are alone able to worship. "We. . . which worship God in the Spirit . . .," showing that the Person of the Holy Spirit is not worshiped *as such*, but "God" in three Persons is worshiped as triune God. He is the only power whereby we worship spiritually. Eph. 2:18 gives us the particular place and function of each Person in the Godhead. For through Him (the Son Mediator) we both (Jew and Gentile) have access by one Spirit (power) unto the Father (object). All these verses establish clearly that equal honors are due to the Son with the Father and Acts 5:3 shows that the Spirit is a Person (can be lied to -- He being not merely an influence as heretical teaching says). So when we are praying we easily pass unconsciously in address from the Father to the Son as Lord, and other times purposely in divine intelligence by the Spirit.

Let us note some beautiful examples of worship seen in the acts of some devoted women, one unnamed and the other being Mary. First we have the unnamed woman of Luke 7 in Simon the Pharisee's home where the Lord was invited to dine. She enters as a penitent, believing sinner. Verses 37, 38 tell us she

bought an alabaster box of ointment and stood at His feet behind weeping, and began to wash His feet with tears and did wipe them with the hairs of her head and kissed His feet, and anointed them with the ointment.

Next we have the three records of the act of Mary of Bethany in the house of Simon the leper six days before the Passover.

Now when Jesus was in Bethany in the house of Simon the leper, there came unto Him a woman having an alabaster box (vial) of very precious ointment and poured it on His *head* as he sat at meat (Matt. 26:6, 7).

And being in Bethany in the house of Simon the leper as He sat at meat there came a woman having an alabaster box of ointment of spikenard very precious; and poured it on His *head* (Mark 14:3).

Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been raised from the dead. There [i.e. in the house of Simon] they made Him a supper; and Martha served, but Lazarus was one of them that sat at the table with Him. Then took Mary a pound of ointment of spikenard very costly and anointed the *feet* of Jesus, and wiped His feet with her hair and the house was filled with the odor of the ointment (John 12:1-3).

I have written out the three accounts setting forth the King in Matthew, the

Servant in Mark and the Son in John where the fullest account is given and Mary, the anointer, is named. Now, the importance of this act is noted by three of the four Gospels. Luke sets forth the Lord as son of Man the Savior. So we have the sinner come to Him in ch. 7 (but with the same due reverence as Mary) along with her penitential tears mixed with her ointment. What fullness of lessons as to a true demonstration of what worship consists of -- not strumming of instruments, clashing of cymbals, etc. No, worship is a heart full of gratitude pouring out its treasure upon its Benefactor. Let us look at the details of the account a little more deeply.

In Luke, the record of God's grace toward mankind, we have the sinner woman come to the Lord as a penitent, worshiping soul, but in the house of Simon the self-righteous Pharisee. In the other three Gospels we have a saint coming into the house of Simon the leper (a cleansed sinner) to pour out her worshipful heart; and her name is Mary, whose brother Lazarus had been raised up from among the dead, to God's glory and the sisters' joy, as John 11 and 12 record. We have the fullest account in John with the three named and their positions at the supper, along with the disciples and Judas the soon-to-be betrayer. Here we have *service* in Martha, *communion* in Lazarus, and *worship* in Mary when she pours out the ointment on head and feet as the woman did the latter in Luke 7 on His feet. And we read in John that:

. . . the whole house was filled with the odor of the ointment.

Her act of devotion-worship had a house-wide effect. Here is a perfect description of what truly is worship, i.e., the outpouring of a grateful heart in adoration of its object the *Lord* of glory, and in Luke as *Savior*. In both places it is the *feet* that are anointed; they signify our proper place of prostration before Him, Who is God over all blessed forever come in flesh (see Rom. 9:5, J.N.D. trans.).¹ How foreign are all modern ideas of worship which imitates the Old Testament pattern of Israel's worship suited to the senses of sight, hearing, and smell. The character of worship described in John 4 by our Lord finds expression in Mary and the sinner's act. Note also that the 24 elders of Rev. 5:14 fall down before the Throne and worship -- nothing is said out loud as previously was said in the song of praise in v. 9. This ought to make clear the distinction, but not separation, between praise and worship as demonstrated by the same redeemed company.

Coming back to the two references to Mary's anointing act, in Matthew and Mark, I have italicized for emphasis that we have the head as anointed but only the feet in John (though obviously both were by Mary). Where in Matthew the

1. Regarding the early Christians, the Scriptures do not speak of them as using musical instruments. Cf. Matt. 26:30. Only in Revelation do we have them mentioned, and that figuratively, no doubt.

head was anointed, we have the acknowledgment of His royal place and the Messiah (Anointed). In 1 Sam. 2:10b; 16:13; Psa. 2:2; etc., we have the Lord spoken of as the Anointed. Secondly, as recorded in Mark, which gives the history of the perfect servant, His head is also anointed rather than the feet of the Deity as in John (cf. Psa. 89:50, 51). As a king is basically in a position of both ruling and service for the welfare of his subjects, so the Lord in His Kingdom will come forth and serve us. Wonderful token of self-abasement for others' sake! Cf. Luke 12:37, ". . . He will gird Himself . . . and will come forth and serve them." In Acts 4:27 we read, "For in truth against Thy holy child (servant -- J.N.D. trans. as also v. 30) Jesus, whom thou hast anointed" (see also Acts 10:38), plainly showing the anointing of the head, in Mark, of the faithful Servant. How accurate is the Scripture in every detail in what is recorded and what is omitted! Thus we hold to verbal inspiration of Scripture (2 Tim. 3:16, 17).

Thou has magnified Thy Word above all Thy Name (Psa. 138:2).

This doesn't mean that we worship the Bible, per se, but we reverence it as His written will for our obedience. How good to be governed in thought, work, and deed by its divine instruction and guidance,

Bring into captivity, every thought to the obedience of the Christ (2 Cor. 10:5).

Not a jot or tittle is unimportant as written, though we may not understand them all; and we need, of course, to rightly divide the Word of truth, knowing there are changes of manner in which God acts and deals with man, e.g. the Law period and grace now (John 1:17). So the sword was commanded to destroy the wicked inhabitants of the land promised to Abraham. Peter was told, on the other hand, to put up his sword in its case, for Jesus was come in grace to save men, not to destroy them. In the coming Day, the sword again will be unsheathed to subject His enemies preparatory to His millennial Kingdom when He reigns in righteousness, as many prophetic Scriptures, Old and New Testament, demonstrate. See Rom. 15:21, Eph. 3:2, and Acts 20:24 and contrast this with Rev. 19:11-21; 2:27, etc. So it is with our subject of worship. Formerly under the Law a sensuous approach to God was allowed with visible sights and sounds. Now a spiritual order prevails as the Holy Spirit leads in the individual and in collective worship. In 1 Pet. 2:5, the word "spiritual" is used twice in this verse alone. The Lord in the midst (Matt. 18:20) is a spiritual Presence not a bodily one, since He is in Deity omnipresent, though in body at the right hand of God the Father, sitting with Him in His throne now (Psa. 110:1; Mark 16:19 and Rev. 3:21).

* * * * *

Let us consider one of the most beautiful and remarkable scenes depicting what worship really is; the visit of the Magi to worship the King of Israel (Matt. 2:1-

12). Notice that they are “come to worship him.” We are not told there were three persons (an assumption based on the three kinds of gifts offered) but, no doubt, there were several. Next, we see that “when they were come into the house” -- not the stable of the earlier visit of the shepherds (Luke 2:7, 12, 16) -- rather than seeing “the BABE” newborn, “they saw the *young child* with Mary His mother, and fell down and worshiped Him.” Here again we see an act done in worshiping; i.e., “fell down.” Nothing is recorded of speech-praise. Then in the same verse we read, “. . . and when they had opened their treasures, they presented unto Him gifts”:

gold -- speaking of *His deity*;

frankincense -- speaking of *His perfect life* presented to God;

myrrh -- speaking of His fragrant yielding up to God, *in death*, His spotless life.

What a blessed scene that was at the beginning of His sojourn here, as Mary’s was 33 years later, pouring out the ointment on Him in view of His death at the close of His public ministry, coupled with a life lived in suffering all His days as “the Man of sorrows” (Isa. 53:3, 4). Oh to be better acquainted and more identified in spirit with a rejected Christ in the glory! Amen. Maranatha.

Thomas J. Knapp

Unhappiness and Restlessness

Are you content, dear brother, to have or seek your rest nowhere, save in God’s rest?

What is the secret of the unhappiness and restlessness of many a saint? A hankering after rest here. God is therefore obliged to discipline and exercise that soul; to allow, it may be, some circumstance to detect the real state of the heart by touching that about which the will is concerned. Circumstances would not trouble, if they did not find something in us contrary to God; they would rustle by as the wind. God deals with that in us which hinders communion, and prevents our seeking rest in Him alone. His discipline is the continual and unwearied exercise of love, which rests not now, in order that we may enter into His rest. If He destroys our rest here if He turns our meat into poison, it is only that He may bring us into His own rest, that we may have that which satisfies His desires, not ours. “He will rest in his love.”

Collected Writings of J. N. Darby 16:117.

The Cross and the Crown Go Together

The cross and the crown go together: and more than this, the cross and

communion go together. The cross touches my natural will, and therefore it breaks down and takes away that which hinders communion. It was when Peter rejected the thought of the cross that Jesus said, “Get thee behind me, Satan; thou art an offence unto me” it is with a rejected Savior we have to walk. The whole system of the world is a stumbling-block to turn the heart from God -- dress, vain show, flattery, even the commonest things which tend to elevate nature. All that puts us into the rich man’s place is a stumbling block. Heaven is open to a rejected Christ. Remember this. God’s heart is set upon carrying His saints along this road to glory; He would have us walk by faith, and not by sight. Whatever tends in me to exalt the world that rejected Christ is a stumbling-block to others; in short, anything that weakens the perception of the excellency of Christ in the weakest saint.

Letters of J. N. Darby 1:399, 400.

Christian, Do You Wish to Belong to Nothing?

There is one characteristic of the time in many who are getting loose from evil systems, the wish to belong to nothing. It is really want of faith to be decided in what is right, but it takes the form or pretext of liberty and love. Now I delight in spiritual liberty for myself and others: I could not give it up; I would not ask another to do so; but looseness of intention is not liberty, nor carelessness of conscience. I dread narrowness, but the wish to be free from divine restraint and walk carelessly, even as regards the church, or really as regards the world, is not liberty, it is a cloak of looseness of conscience, of insubjection to Christ’s authority. I have no pretension to impose my way of seeing things on any one; but there is a claim, a system of freedom from Christ’s yoke which, I believe, is most hurtful to souls . . .

Letters of J. N. Darby 1:374.

Which Is You?

. . . There are two classes of religious movement at this time. The first takes the word, sees man, the child of Adam, dead through sin, and will have nothing but Christ, His death, His resurrection, a heavenly state. The second class holds with the world, maintains worldly connections as an accepted system and does not consider the world as a system to be passed through by motives outside of that system. People wish to have part in the movement: there is zeal, but they wish to remain self, not to become Christ.

Letters of J. N. Darby 1:266.

The Christian and the Law

To apprehend aright the place of the law is a difficult thing, because we must be fully led by the Holy Spirit in order not to be ourselves, in some sort, under law, as to our feelings at least. We must have rightly seized the power of the work and resurrection of Jesus, otherwise one would be lawless if one were not under law. We are in nowise under the law. Grace does not recognize any participation of the law in our hearts; but how is this, if we acknowledge the law as good? Because Christ exhausted it in His death. He was under the law up to His death, and in His death; but evidently He is not so now; He may employ the law to judge those who have been under the law, but we are united to Him. As Adam was not head of the old race until after his fall, so Christ is only Head of the new race as risen from among the dead. He places them in His own position as a risen Man; they begin with Christ there. They quite acknowledge the power of the law, but in that it has put Jesus to death, there where it has lost all its power, and its dominion over the soul. We belong to another.

We can employ the law, if there be need, against the wicked, because, having the divine nature, we can handle the law, and it cannot inflict its mortal wound upon the divine nature from which it has emanated. We can shew where man is if under the law, in order thereby to bring out the perfection of redemption; it is what the apostle does in Romans and Galatians, in order to make it clear that we are no longer under the law, because we are dead with Christ. Through the law we are dead to the law; we are crucified with Christ. A Gentile was never really under the law. In becoming a Christian he takes Christ at a point where He has done with the law; but, having received the Spirit of Christ, he has no longer need of the law to discern the perfection of redemption: he has intelligence to understand the things accomplished in the history of the Messiah -- His perfect work. But this is far from being clear in the mind of Christians, for in fact, the greater part among them have made of Christianity a law, and have put themselves under the law. They must come out thence in order to enjoy peace; but for them, the discussion as to what the law is is a very important thing, and very opportune on that account. Besides, the human heart so naturally places itself under law, that it is very important for every soul to be well enlightened on the subject. The law, let us always remember, reveals to us nothing of God, except that a law implies a judge; it gives the measure of our responsibility: "Thou shalt love the Lord thy God and thy neighbor"; that is the law. It may be said that the gospel gives new motives for our fulfilment of the law; but these motives are drawn from a fact which gives to Christ all that right over our hearts to which the law could lay claim,

and by death puts an end to the power of the latter, for we are dead and risen with Christ. We shall do or avoid many of the things found in the law, and the summary of it which has been given us remains the principle, or rather the fruit of the life of Christ in us. It is now fulfilled in all that flows from that life, but we are in nowise under the law, for we are one with Christ, and Christ is not under the law.

The law not only condemns conduct, but men. The law does not only say, "Cursed is everything," but "Cursed is every one who continueth not." Thus we must be under the curse if we are under the law. But it is because we are not under the law that we can make use of it, if needs be. The Jews attempted to employ it against the adulterous woman, but they were under the law, in the flesh. The law pierced their hearts to death and condemnation. Christ made use of it, or at least allowed it its efficacy, because, although He was born under the law, it could not touch Him for condemnation, the life of God in Him being perfect. United to Him in resurrection we can make use of it, because we are beyond its reach by the death and resurrection of Christ, enjoying His life in our souls. This is why people are always more or less under the law, until they have understood the resurrection of Christ, and also whenever the flesh obscures the power of our redemption. I hope that you will be able to understand these few remarks.

With regard to the Epistle to the Philippians, it presents another very interesting feature--the affliction and the personal experience of the apostle. He looks at the church as deprived of his care, and he himself is oppressed for the time by the power of Satan. Thus, in a very touching and very powerful manner, he enters into all that concerns the conflict of the church, and all that is important for it during the period of its abandonment: he also presents the graces which would prevent it from falling into those troubles which sprang up consequent upon the absence of the apostle. Hence the great value of this epistle for the present time. They were beginning to preach Christ in a spirit of contention, not to be of the same mind, to murmur. He shows in what the riches and graces of Christ consist, especially necessary for such a state of things, a state, alas! which has ripened much since then. Why should I say, Alas? for all this will turn to salvation, and shows that the coming of Jesus is nearer.

Letters of J. N. Darby 1:48-50.

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In the Beginning and the Adamic Earth,

by W. Kelly,

First published in *The Bible Treasury* in 1891 and as a book in 1994

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

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

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

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

The earth's crust has been basically formed catastrophically in contrast to the uniformitarian idea involving Chronos' work. It is true that recent uniformitarianism has made some room for some catastrophes that it is thought can be accommodated into the uniformitarian scheme -- such as the alleged dinosaur extinction some alleged 65 million 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.

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