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*The Mystery of Christ and the Church
and The Covenants*

Chapter 4.4

Genesis 3:14-19 The Sentence on the Serpent, the Woman, and Adam

(14) And Jehovah Elohim said to the serpent, Because thou hast done this, be thou cursed above all cattle, and above every beast of the field. On thy belly shalt thou go, and eat dust all the days of thy life. (15) And I will put enmity between thee and the woman, and between thy seed and her seed; he shall crush thy head, and thou shalt crush his heel. (16) To the woman he said, I will greatly increase thy travail and thy pregnancy; with pain thou shalt bear children; and to thy husband shall be thy desire, and he shall rule over thee. (17) And to Adam he said, Because thou hast hearkened to the voice of thy wife, and eaten of the tree of which I commanded thee saying, Thou shalt not eat of it: cursed be the ground on thy account; with toil shalt thou eat [of] it all the days of thy life; (18) and thorns and thistles shall it yield thee; and thou shalt eat the herb of the field. (19) In the sweat of thy face shalt thou eat bread, until thou return to the ground: for out of it wast thou taken. For dust thou art; and unto dust shalt thou return.

The Sentence on the Serpent

THE RESULT FOR THE SERPENT BECAUSE OF HIS VICTORY

Cursed above All . . . Verse 14 implies that the serpent was above the cattle and beasts of the field in its position in the animal domain. It was to be cursed more than they all. The instrument of evil is cast down. Satan will be cast down from heaven (Rev. 12), then cast down into the abyss (Rev. 20), then loosed for a short period from his temporary prison (Rev. 20:7), then finally will be cast into hell (Rev. 20:10).

On Thy Belly Shalt Thou go. We do not know what the original form of the

serpent's locomotion was, though knowing its present one. It was part of the degradation inflicted by God that it would go on its belly, slithering through its life. Compare Lev. 11:8.

Eat Dust All the Days of Thy Life.

“Dust” means utter and entire humiliation, as “lick the dust” {Psa. 72:9; Mic. 7:17}: “Arise ye that dwell in the dust,” and so on. It is constantly used in this way. In Dan. 12 it is the same; “many that sleep in the dust of the earth.” In the text it is used to express the judgment that shall be upon the power of Satan.¹

While in the millennium there will be a great reduction in the effect of the curse on the ground, etc., not so regarding the serpent (Isa. 65:25), though it appears that there will be no venomous attacks (Isa. 11:8). This is so during the epoch when “the ancient serpent who is the devil and Satan” is bound and cast into the abyss, which is shut and sealed over him, figures which denote the complete removal of any power and influence, until God allows him to be loose to foment the final assault against “the camp of the saints and the beloved city” (Rev. 20:9), i.e., Jerusalem. Fire poured down from the heavens will make short work of this final exposure of the heart of man in the face of the just and beneficent reign of Christ.

The slithering snake is a reminder to mankind of the fall, even during the millennium. The animal that was more crafty than all others was debased more than all others. And, it might be added, it would be silly to think that what is meant is that the diet of serpents consists of dust.

For us, the Lord Jesus was laid in the “dust of death” (Psa. 22:15).

Satan's End. Below we will consider the crushing of the serpent's head and the final casting into the lake of fire. He and all his apparent successes are but instruments used by God to unfold the purpose of God to glorify Himself in Christ in the heavenly and in the earthly spheres. What the Enemy of God and man did was the occasion for God's announcement of the Seed of the Woman, the Deliverer.

THE SEED OF THE WOMAN

No Promise to Adam.

(1) God was speaking to the serpent when He announced that there would be enmity between the serpent's seed and the woman's Seed. There was no promise made to Adam.

1. *Collected Writings of J. N. Darby* 19:66. See also, “The Sentence on the Serpent: Serpent Worship,” in *ibid.*, pp. 109-113. Those that take a low place before God refer to dust as did Abraham (Gen. 18:27) and Hannah (1 Sam. 2:8). See also Job. 42:6.

(2) Moreover, Jehovah Elohim did not give a promise to man in his unregenerate state, which would be dealing lightly with sin.² At the moment Jehovah Elohim pronounced His sentence upon the serpent (i.e., including the Enemy using the serpent) Adam was not regenerate.

(3) Promise made to man in connection with the Seed was first made to Abraham. He is the depository of promise and that marked a change in the ways of God. In the ways of God, *promise as a ground of relationship with God* was introduced in connection with the call of Abraham to a position of *separation*.

Covenant Theology may teach that God made a promise to Adam in Gen. 3:15 in order to find there the disclosure of the Covenant of Grace, but it is false.³ Adam was listening to what was said. The announcement concerning the remedy for sin, i.e., the Seed of the woman, was not made to Adam, though he heard

2. See *Collected Writings of J. N. Darby* 12:277.

3. Covenant Theology needs Gen. 3:15 to be a promise to Adam so as to have all saints be participants in the Covenant of Grace. That system would be in serious trouble if the Covenant of Grace did not include pre-flood saints. That would mean that they formed no part of the church of all ages, as conceived in Covenant Theology. So these saints are force-fitted into the system created by Covenant Theology because of the exigency to do so. Concerning no promise made to Adam, see *Collected Writings of J. N. Darby* 10:115; 29:96; *Letters* 2:166.

I am sorry that it appears that the exigency of F. W. Grant's system, centering on assertion that OT saints had life *in* the Son, caused him to claim that:

The prophetic announcement of the Seed of the woman and of His victory is plainly the "promise of life which is in Christ Jesus" . . . (2 Tim. 1:1, 9; Titus 1:2),

and he renders a phrase in those texts

"Before the *age*-times," -- the dispensations of which this earth has been the theatre . . . The texts we are considering require us to omit the period of innocence from those "age-times," or dispensations . . . (*The Numerical Bible* 1:36, note).

The fact that OT saints all had life *from* the Son is not the same thing as saying that they had life *in* the Son. For OT saints, that would have placed them in deity, for He had not taken manhood and died. It is clear from John 12:24 (without expanding further) that even as man He abode alone (none were "in Him") before His resurrection. John 12:24 shows us that it is as the risen stalk that the plant is formed with grains upon the stalk. Thus, it is in resurrection that He no longer abode alone. Being *in* the Son (the *character* of the life), and being *in* Christ (the *place* where we have it) is a distinctive blessing of those who form the assembly of God. The reader might find help in *From New Birth to New Creation*, available from the publisher.

F. W. Grant's view of 2 Tim. 1:9 is to make our salvation and our "holy calling" given to us there in Gen. 3:15, not in eternity. Thus, Titus 1:2 must point to Gen. 3:15 also. He has used the word "plainly"; what is plain is the bending of Scripture to theological systems. Blessings in the earthly sphere, for Israel and millennial Gentiles, are spoken of as *from* the foundation of the world (Matt. 25:34; Rev. 13:8; 17:8), and the church's from *before* the foundation of the world (Eph. 1:4). The promise of life in Christ Jesus refers to a promise in eternity, not Gen. 3:15.

it, and faith could, and did, lay hold of it, though it was no promise made to him.⁴

Seed of the Woman -- Not the Seed of Adam . The tree of life had foreshadowed Christ. Fallen man, as such, was hindered from eating of that tree, which would have resulted in immortal sinners. Sinful man must needs come under a new Head in order to enjoy the true tree of life, i.e., Christ. And He would be hung upon a *tree*, made a curse for us (Gal. 3:13). Until then, fallen man was under probation -- testing -- that would demonstrate that he was not recoverable.

The announcement of the Seed of the woman points to the virgin birth⁵ through which the second Man and last Adam would enter the world -- Man of a holy order. Luke, which Gospel sets before us the perfections of Christ's manhood, notes that He is that holy thing (Luke 1:35). The Son, "come of woman" (Gal. 4:4), took holy humanity into His Person. He alone solves the

4. Nor was Adam on the ground of promise in Eden when unfallen. He was given no promise of "eternal life." (*Endless being* is not what is meant by "eternal life" in Scripture, whether in innocence or even as an immortal sinner.) Rather, he was told not to eat of the tree of the knowledge of good and evil, and if he did, he would die. He was not told, "do this and live"; he was told 'do not do this or die.' See *Collected Writings of J. N. Darby* 10:150-151.

5. W Kelly wrote:

Granted that Josephus seems to have read these pregnant words as unintelligently as a heathen, divorcing them from the solemn fact of the temptation and the fall just before, ignoring Jehovah Elohim as the speaker and the judge, and utterly dark as to the purpose of God gradually growing into fuller clearness throughout till Himself came, the true Light. Was it the place for nothing more than a common-place on natural history? on the relative position of the serpent henceforth? on its hostility to the human race, provoking no less in turn? on its aptness to bite heels and in retaliation to have its head crushed? This may satisfy those erudite critics who are bent as far as they can on reducing the holy letters to a compilation of legendary tales or myths. But the irrationalism as well as the impiety of these sceptics of Christendom is self-evident to every believer; and the inspired word, though it may by grace convert the worst infidel, is addressed to faith, and given first to Israel, and now, that they are for the time Loammi {i.e., 'not my people'} and worse, to the church of God. Even an unbelieving Jew may not be so blind to the depths of what was meant to arouse enquiry and awaken a blessed hope, as well as search the conscience; as we may unhesitatingly say such a God must do if He spoke to man at all in the circumstances. Hence Maimonides (More Nevochim ii. 30) owns that this is one of the passages in scripture which is most wonderful, and not to be understood according to the letter, but contains great wisdom in it. He too was struck by the mention of the woman's Seed, rather than the man's, as the bruiser of the serpent's head; and both Targums openly point to Christ, Whom we know to be none other than Jesus, not Messiah ben Joseph and Messiah ben Judah, but one and the same Christ, come and coming again to complete in manifested power and glory what He has already done in the efficacy of His reconciliation-work in death and resurrection. His second advent is as sure as His first (*The Bible Treasury* 19:210).

issue represented by the two trees:

From the first existence of man on the earth the question between responsibility and grace was placed at issue. In the earthly paradise there was the tree of life which only communicated life, and the tree of the knowledge of good and evil to which the responsibility of man was attached. As to the tree of life, man did not eat of it; and (once become a sinner) the mercy of God, as well as His righteousness and the moral order of His government, closed against him the way of this tree. An immortal sinner on the earth would have been an insupportable anomaly in the government of God. Besides, man had deserved to be shut out of the garden. On the other hand man failed in his responsibility. Before his fall he did not know sin, but he was in the relation of a creature towards God. There was no sin in eating of the fruit of the tree of the knowledge of good and evil, except inasmuch as this had been forbidden.

When man fell, the Seed of the woman, the last Adam, was immediately announced: the hopes of the human race are thenceforth placed upon a new ground. The deliverance presented does not consist in something which would have been but a means of raising up again founded on the moral activity of man already in a fallen condition; but another person is announced, who, while of the human race, should be a source of life independent of Adam, and who should destroy the power of the enemy; a person who should not represent Adam, but replace him before God, should be the seed of the woman, which Adam was not, and should at the same time be an object of faith for Adam and for his children -- an object which, being received into the heart, should be the life and salvation of whoever should receive it. The first Adam was made a living soul; he was lost: the last Adam, the second Man, is a quickening spirit. Until the coming of Christ the promise only was the source of hope; it alone, through grace, begat and sustained faith. We believe in its accomplishment. When God called Abraham, He gave him (Gen. 12) the promise that in him all the nations of the earth should be blessed. Afterwards (Gen. 22) this promise was confirmed to his Seed. The one who was to be the seed of the woman was also to be the seed of Abraham. Thus the ways of God towards man were established on an indefectible promise. It was without condition, a simple promise, and consequently it did not raise the question of righteousness nor of the responsibility of man.

Four hundred and thirty years afterwards the law comes, and, as we have said, raises the question of righteousness, and that, on the footing of the responsibility of man, by giving him {the law} . . .⁶

He, the Seed of the woman, was to bruise the serpent's head, the serpent to bruise His heel -- the latter in the cross, the former when He comes in power. This is no promise to the first man, though his faith might lay hold of it, but a revelation of the Second. Adam assuredly was not the Seed of the woman. The history is referred to as unquestionable truth by Paul (1 Tim. 2:9-15), as a ground for minute details as to woman; as a basis of the profoundest doctrine (Rom. 5:12-21), showing sin to have been there by this means before the law, and when there was none; but referring to Hos. 6:7, showing that Adam was under a law (not to eat of the tree of knowledge), but that from him to Moses man had none, confirmed as to the character of judgment (Rom. 2:12), those that have sinned *anomos*, without law, being distinguished from those who have sinned under it. So for watchfulness it is referred to in 2 Cor. 11:3. So the whole order and structure of God's plan in Christ, connected with ruin in the first Adam, is unfolded in 1 Cor. 15, specially vv. 20-28, and vv. 45-49, and that in resurrection. The accomplishment in Jews, Gentiles, and the raised saints, is founded on Isa. 25:6-8.⁷

Enmity Between the Two Seeds.

And I will put enmity between thee and the woman, and between thy seed and her seed; he shall crush thy head, and thou shalt crush his heel (Gen. 3:15).

It is clear that Christ, the seed of the woman, is in view, as is the cross where His heel was crushed.⁸ There is also in view the overthrow of the Enemy. In Rom. 16:20 we read:

But the God of peace shall bruise Satan under your feet shortly.

That refers to Satan's being cast into the abyss by an angel empowered by Christ to do so (Rev. 20:1, 2). The angels are the instruments of His government but the saints reign *with* Christ and thus participate in this. It is a preliminary stage to Satan being cast into the lake of fire after he had been

7. *Collected Writings of J. N. Darby* 29:96.

8. A note in *The Bible Student* 3:35, says:

Thou shalt bruise his heel. In *Oriental Illustrations* the Rev. J. Roberts quotes various parallel passages in the history of Jacob, Job, and David, with a view of showing that attacking or injuring a person in the "heel" included the idea of treachery, of craft and deceit. "Thus," he says, "was the serpent to injure the seed of the woman. The heel was the part to be wounded, which conveys the idea of being followed for that purpose. A similar phraseology exists in the East at this day; for the heel is the part which is said to be wounded when a treacherous person, under the guise of friendship, has injured another. The man who has thus perfidiously conducted himself is called *kuthe-kal vettukurravlu*, that is, a heel-cutter, which reminds us of the Russian proverb, "He fawned on me and then bit my heel."

6. From, "The Testimony of God: or, the Trial of Man," *Collected Writings of J. N. Darby* 22:345, 346. The article is quite instructive. See also p. 367. See also *ibid.*, 10:150-152; 19:62, 111-116.

loosed for a little time and led the final rebellion in the earth (Rev. 20:7-10). Then will he and his seed be in eternal, conscious punishment. The very crushing of the heel of the unique Seed of the woman is the instrumentality through which the Seed of the woman works:

. . . that through death he might annul him who has the might of death, that is, the devil (Heb. 2:14).

There is no hope for the Enemy. Christ did not die for fallen angels. No hope for fallen angels is reflected in the fact that in the millennium the condition of the serpent is neither changed or mitigated (Isa. 65:25). God has the final say and His malediction will stand.

The seed of the serpent are those not born of God. 1 John 3:8 says:

He that practices sin is of the devil; for from [the] beginning the devil sins.

We see a sample of the seed of the devil in John 8:43-45:

Why do ye not know my speech? Because ye cannot hear my word. Ye are of the devil, as [your] father, and ye desire to do the lusts of your father. He was a murderer from the beginning, and has not stood in the truth, because there is no truth in him. When he speaks falsehood, he speaks of what is his own; for he is a liar and its father: and because I speak the truth, ye do not believe me?

So is it in Matt. 13:38: “the darnel are the sons of the evil [one].”⁹

The fact is that the seed of the serpent are all born of Eve, who is the mother of all living (Gen. 3:20). But in Gen. 3:15 we see that those not born of God are not counted as “seed of the woman”; they are the seed of the serpent. However, God saves some persons and they are not counted as seed of the serpent. They belong to Christ the great Seed of the woman; and as born of God they are the seed of the woman.¹⁰ Rom. 16:20 couples us with Christ’s bruising of the serpent’s head. There has always been enmity between those who are the seed of the serpent and those who belong to Christ. This is seen early in man’s history in the case of Cain and Abel, and in the godly line and the ungodly line taking us down to the flood. The Enemy hates Christ -- and the Enemy’s seed hate those who are Christ’s as well as Christ Himself.

9. We see that the unbeliever’s character, as controlled by “sin in the flesh” (Rom. 8:3), is traced back to the devil. The sinner is a slave to sin in the flesh (Rom. 6:13, 16, 20), which controls him. Men have no ability to remove that evil disposition under the power of which the Adamic race is bound. While man was under testing to show that he was not recoverable, Satan had the title “prince of this world” (John 12:31), but after the testing was over -- after the cross -- he has the title “god of this age” (2 Cor. 4:4); and 1 John 5:19 declares that the whole world lies in the wicked [one].

10. *Letters of J. N. Darby* 2:172.

It is remarkable that in Rev. 12, where we read of the male son who is destined to shepherd the nations with a rod of iron (i.e., in the millennial reign of Christ), and was “caught up to God and to his throne” -- clearly, Christ --

the dragon stood before the woman who was about to bring forth, in order that when she brought forth he might devour her child (Rev. 12:4).

The sun-clad woman is not Mary, the mother of Christ. The sun-clad woman is not the church.¹¹ The woman is Israel and is depicted in the vision as she is *according to the purpose of God for Israel*, as she shall be in her millennial position and glory -- not in the condition as she actually was when Christ was born into the world, nor in the condition in which the future godly remnant of Israel finds itself in the great tribulation. But the vision connects Christ with *the godly* of Israel, for they are all seed of this woman:

And the dragon was angry with the woman, and went to make war with the remnant of her seed . . . (Rev. 12:17).

This seed is also spoken of in Psa. 22:30, 31.

All, Jew or Gentile, who belong to Christ, who are under His last Adam headship -- every one whose nakedness is covered by God -- are seed of the woman as God spoke of it in Eden. The seed of the woman in Psa. 22:30, 31 and Rev. 12 is a special aspect of this. The church, too, has a special aspect, but that is not our subject here. And in the millennium there will be Gentiles, as such, being blessed also (Rev. 7:13-17).

The head of the serpent will be crushed. The head is where the poison is located. The fatality of this is not extinction but eventual casting into the lake of fire. The heel of the great Seed of the woman would be crushed. The power of darkness arrayed itself against Christ. And Satan Himself entered into Judas to ensure the Lord’s death. Thus, in Eden, the originator of the Lord’s death is pointed out, whatever human instrumentality and responsibility there is in connection with it. The crushing of His heel indicates His death but it is not fatal, for He rose from among the dead, and as victorious man over sin and death and hell, He is the crusher of the serpent’s head.

THE SEED OF THE WOMAN AND THE INTRODUCTION OF GOD’S WORKING IN MERCY AND GRACE

The rest of God regarding the six days work had been broken by sin. Sin is the occasion of God working again, but working in mercy and grace. Sin is an

11. The sun-clad woman is not the church. That idea supposes that OT saints were part of the church, failing to see the distinctive place of the church, never having had existence till formed at Pentecost (Acts 2), consequent on Christ’s glorification (Acts 2:32, 33) and the once-for-all baptism in the power of one Spirit into one body (1 Cor. 12:13).

instrumentality used by God for bringing out His purpose to glorify Himself in Christ, to be manifested in the heavenly and earthly spheres (Eph. 1:10).

No scripture seems to be better fitted to purge one's heart of all its natural self-confidence, than this chapter, Gen. 3. Or shall man, when fallen, have more purity of intelligence, love and purpose, than man unfallen had? If in Eden, man stood not against Satan, how can I, outside of Eden, sold under sin as I am in nature, justly count upon anything in myself? The folly and madness of so doing are apparent. But there is a rest for the weary and the lost, in that which was not shaken in Eden; even in that which found in the very ruin which man introduced into Eden, a scene in which it could unfold His own glory; I mean the mercy of God. He will have mercy on whom He will have mercy, and He will have compassion on whom He will have compassion: but more than this, He was even when creating the earth, preparing scenes in which, according to His own good pleasure, He would show forth mercy; and that Seed of the woman, first named on earth after the fall, was the one for whom this globe was made, in order that its heavens and earth might become parts of His glorious mediatorial kingdom. No creature could stand if out of God or independent of Him, and be blessed; this was one lesson taught by the fall; but brighter light gleamed and sparkled in the fall, -- for then came there forth a testimony of *redemption*. God would become manifest in the flesh. The God-man would take up and redeem, from out of the fall, a people for God and Himself: the seed of the woman shall bruise the serpent's head. Aye! the triumph of that blessed One shall be complete, and all headship shall be broken down before Him: none shall be allowed in the end, to walk abroad in heaven or on the earth, which bow not to His name.

Scene may follow scene, upon earth, showing the unmendableness of man. He goes from bad to worse; and the brighter the light, and the greater the privilege vouchsafed to him, the more vile does he show himself. But all the evil upon earth changes not, cannot change, God's pleasant purposes concerning His Son, manifest in the flesh, Lord of heaven and earth; -- the one in whom it was purposed to set up in Him, and for Him, by the Spirit, a heaven and an earth, in which man should find perfect blessing: perfect blessing not out of God's presence nor with an occasional and transient visit, but centralized around Christ, in the various circles of blessing ordained for that blessed time, and therein abide for ever. Man shall be blest, and permanently so; because He who is the Blessor then, able Center for all God's counsels and plans, is God manifest in the flesh.

The mode chosen for the announcement of this truth is to be observed. "It" (the seed of the woman) "shall bruise thy head, and thou shalt bruise his heel," was not a promise given to Adam or Eve, but an announcement, in their presence, to the serpent; -- for *he* lay at the bottom of the mischief done; and the evil of the mischief was not chiefly

in the marring of man as a vessel, but in the dishonor to Him whose workmanship man, the vessel marred, was. The gospel never will be seen clearly or be held with full blessing, unless looked at in its native width and magnificence of scope. If we look at it merely as suiting ourselves, or fallen man, or the human race, we look not at its unity and greatness. These are found in it, when it is looked at as the developed action of the Father's counsel for the Son. He should be the one who, in defeating Satan and pouring contempt and shame on him, should pour forth the blessedness of a display of the character of God as the God of mercy and grace, such as never had been before, -- such as it required a new sort of vessel to contain, namely poor sinners, plucked by the power of the quickening Spirit, from the ruins of the fall.

Wonderful as the excellency and beauty of all in Eden was, -- great and glorious as were Adam's possessions there, man brought forth, with all his ruin and misery, out of Eden, something that was more glorious, wonderful, and precious, than all that he left behind. Aye! that predictive declaration about the Seed of the woman was a bright light, -- the germ of all mediatorial glory in heaven and on the earth. Unfallen, with every blessing of Eden his, Adam was not so rich or richly blessed as he was afterwards, *if* that word was in his heart. He brought out of Eden *a word*, which when unfolded contains all that victory over Satan and his power which God has ordained for Christ, -- a word, too, which is a sure prize to every one that receives it, their security of being partakers in the blessings of His triumph.

And here, clearly, begins the trial of man in grace, -- by the word of *grace*. It is important to remember, that God has not given up, as to man, his original relative position. He is God, and must be God; and if man is to be blessed by Him, man must be subject to Him, and be a receiver, -- simply a receiver, -- from Him. *How*, without impugment to His holiness, God can deal with a sinner *at all*, was still wrapped up in darkness; but to suppose any other fountain or source of blessing and benefit, besides God, is to deny his glory as God. Man may do it, -- does so every day, under the delusion of the fall. "Ye shall be as gods, knowing good and evil" is still the delusion; and, until grace enters the heart, man not only accredits himself, though he is fallen, as being higher, wiser, and stronger, than he was when first created and unfallen, but also, he goes a step further, and assumes that he is as God, -- having a spring inexhaustible in himself; yea, and that he it is who is to be the giver to God Almighty. Nothing but grace can open a man's eyes and deliver him from the delusion of the fall, and give him to own God -- Father, Son, and Holy Ghost -- in their proper place, as to counsel, salvation, and power; -- nothing but grace can deliver us from our own delusive idol, self.

But man is out of Eden; and GRACE is the only thought consistent with God's plea for dealing with man or man's plea for approaching to

God: the very fact of the continued existence of Adam was the proof of grace in God.¹²

The Sentence on the Woman

THE EFFECT ON CHILD-BEARING

There are two parts to what Jehovah Elohim pronounced to Eve as the governmental effect upon her (and, of course, her progeny) because of her sin. The first is that sin brought in sorrow and pain, and increased pregnancy. Sin has affected child-bearing. Difficulties, pain, and sorrows connected with child-bearing are familiar to us, though in it all there is joy in having children. The children of God should be much concerned that there be “a seed of God” (Mal. 2:15), not children to indulge and “spoil.” (See Eph. 6:4.)

Implicit in this governmental sentence of Jehovah Elohim is that Eve was going to bear children.

THE EFFECT ON MARRIAGE

“**He Shall Rule Over Thee.**” The other part of the governmental consequence of the sin is the effect on the relationship of husband and wife. One modern line concerning the fall is to view Adam and Eve in innocence as in a “partnership” and that Eve took the lead rather than maintaining the partnership. That will not do; for, if it was a partnership, then Adam would also have been in the wrong for taking the lead. What is right for one partner is right for the other. The relationship was not a partnership. Adam was *head* in the relationship while enjoying companionship, but sin was now brought into that relationship.¹³ It does not follow that because God said “he shall rule over thee” that as unfallen they had an egalitarian relationship -- as if Adam was not head. Sin was not at work in the relationship at first, but now, as fallen, marriage was affected. “He shall rule over thee” is not a command to husbands; no, it points to the ill treatment (harshness) that women have traditionally received as a result of sin. It does not point to “leadership,” for Adam had that in the created order in the garden of Eden. The modern, Western movement of equality for men and women is not the answer for this because that contravenes God’s created order of Adam’s headship. Bring Christ into this matter:

But I wish you to know that the Christ is the head of every man, but woman’s head [is] the man, and the Christ’s head God (1 Cor. 11:3).

12. *The Present Testimony* 2:462-465

13. Adam’s headship in the unfallen state means that Eve was subjected to him as head. The *Scotfield Reference Bible*, p. 9, n3 (1917) says, regarding the changed state of the woman involved “(c) the headship of man (cf. Gen. 1:26, 27).” Not so; Adam was her head both before and after the fall.

This is hierarchical, not egalitarian, though faithless Christendom, including many evangelicals, apply their “exegesis” (really, *eisegesis*) and “hermeneutics” (really, pre-determined notions) to overthrow what is plain in Scripture to subject hearts. Such things undermine the authority of God’s Word and reflect the words of the serpent, “Is it even so that God has said . . .?” (Gen. 3:1). Moreover, they undermine the authority of Christ over the church:

But even as the assembly is subjected to the Christ, so also wives to their own husbands in everything. Husbands, love your own wives, even as the Christ also loved the assembly, and has delivered himself up for it . . . (Eph. 5:24, 25).

It is stubbornness or naivete to think that setting aside the truth of God’s order for man and woman does not involve the truth of Christ and the assembly.

“**To Thy Husband Shall Be Thy Desire.**” I have first noted what God said about Adam and rule, but God spoke about Eve first. This is the order in Eph. 5:24, 25 also. And in Eph. 6:1-4 children are exhorted before the fathers are exhorted. There is an order to what God says and a reason for it. It follows a hierarchic order beginning with the subject one. However, in commenting concerning what God said regarding Adam ruling over her, and then that the woman’s desire would be to her husband, it might be clearer for seeing that a governmental infliction came upon the marriage relationship, and in both cases it was something affecting the relationship in an unhappy way. “To thy husband shall be thy desire” also is something that has come into the relationship and this points to women attempting to influence their husbands, asserting themselves, acting contrary to God’s order -- trying to be the neck that turns the head, if not the head. Indeed, that is what Eve did in sinning in the garden of Eden. Sin has thus affected the marriage relationship.

YES AND NO IN MARRIAGE

A Christian man comes under exercise before God concerning some matter regarding his pathway. In his conscience he knows that he must separate from this thing as not having God’s approval. It might be something that involves him individually, or also his wife and children, or ecclesiastically. He says to his wife, “this calls for separation, unto the Lord.” His wife says: NO! She *feels* differently about it. That is a NO of self-will, of impiety, and worldly lust.

This situation has been increasing over the years. *Feelings* set aside conviction based on God’s Word. The woman is exercising headship.

Self-pleasing, not what is due Christ, who pleased not Himself (Rom. 15:3), is increasingly the order of the day. Self-will, not God’s will (see Rev. 4:11) expressed in His Word, is preferred, as the time of the Wilful King (Dan. 11:36) gets closer. Self-indulgence (James 4:3) is the order of the day -- self, self, self -- me, myself, and I.

Gilgal speaks of the rolling away the reproach of Egypt (Josh. 5:9). Gilgal represents judgment on the flesh. It was the entry point for the Israelites into the land of promise. It is the great NO upon the flesh. The pretender, Saul, went down to Gilgal after he was told to destroy Amalek, Amalek pointing to the power of the Enemy acting on the flesh.

And Samuel came to Saul; and Saul said to him, Blessed art thou of Jehovah: I have fulfilled the word of Jehovah (1 Sam. 15:14).

There we have it -- a reflection of what is in our hearts; and, alas, in our conduct. The name of Jehovah is used to cover up self-will and disobedience.

Was Saul deaf? Not physically, but the ear of hearing the will of Jehovah in his conscience was corrupted. He made some effort, doing a partial work. But a partial work is not acceptable to God. Do we really believe that we can obey the Lord only as far as we wish and He is bound to accept that and recognize what we have done? Well, God has a NO also.

So, Saul reasoned on the matter with Samuel (1 Sam. 15:17:21). Regarding the things that were to be devoted to destruction, Saul indulged in the blame-game, blaming it on the people, over whom he was king (1 Sam. 15:21). And then he told Samuel that the people saved those things to sacrifice at *Gilgal!* The effrontery of all this, the hypocrisy, blaming someone else, and whatever self-deception was involved, was swept away:

And Samuel said,
Has Jehovah delight in burnt-offerings and sacrifices,
As in hearkening to the voice of Jehovah?
Behold, obedience is better than sacrifice,
Attention than the fat of rams.
For rebellion is [as] the sin of divination,
And self-will is [as] iniquity and idolatry,
Because thou hast rejected the word of Jehovah,
He hath also rejected thee from being king.

How pathetic it is that we delude ourselves into thinking we can deceive Him whose eyes are as a flame of fire. Yes, it *is* as idolatry. "Self-will is [as] iniquity and idolatry." We make God according to our self-will. That is an idol. "Rebellion is [as] the sin of divination." We consult, as it were, with a spirit -- even if it is our own, displacing God. This is horrible! Do we have a sense of it in our souls?

But there is a place for a *godly NO*:

For the grace of God which carries with it salvation for all men has appeared, teaching us that, *having denied impiety and worldly lusts*, we should live soberly, and justly, and piously in the present course of

things, awaiting the blessed hope and appearing of the glory of our great God and Savior Jesus Christ; who gave himself for us that he might redeem us from all lawlessness, and purify to himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no one despise thee (Titus 2:11-15).

You ask, where is **YES**? It comes *after* the **NO**. Grace teaches us to say *no* to impiety and worldly lusts, and then *yes* to living soberly, justly and piously. Note the order. Are you wiser than God concerning the order? Do you have a notion of first presenting the positive and *then* the negative? That is a fleshly self-deception. What that is really about is to present the positive so as not to have to deal with the negative -- and in avoiding the negative, the result is that the positive does not receive its full place. Such handling of God's Word is, at bottom, a Saul-like subterfuge. It is disobedience to God's Word. It is, in reality, sparing self and making God's Word sanction it.

* * * * *

In Gen. 2 God had blessed; in Gen. 3 sin put Him in the position of a judge, though He may freely bring out better things by sovereign grace, which He certainly has done according to His purpose to glorify Himself in Christ. The church is the highest aspect of what God is doing for the manifestation of His glory in Christ.

May the marriage of Christians be a living exposition of the relationship of Christ and the church.

The Sentence on Adam

ADAM HEARKENED TO EVE TO EAT OF THE FORBIDDEN TREE

Is it false to see that Adam's act showed more love for Eve than for Jehovah Elohim?

He had toil-less eating in the garden and the character of his eating would now be drastically changed. He would eat by toil and in the sweat of his face. It was never God's intention that man should be idle (cp. Ezek. 16:49), even in innocence. God had placed Adam in the garden of Eden to till it and guard it (Gen. 2:15). But that was not of same character as the toil and sweat resulting from the fall. Parallel to what was said to Eve regarding increase of travail, and of pain, "toil" would characterize man's efforts to sustain himself from the now cursed ground.

THE CURSE ON THE GROUND

"Thorns and thistles shall it yield to thee." It is a sample of the resistance to men's efforts that the ground would now yield to the toil of extracting sustenance from the earth. The whole of what was under Adam's headship was

profoundly affected. We should see that sin is the fountain-head, environmental pollutant, the father of the condition we read of in Rom. 8:20-23.

Eating vegetables is noted in Gen. 3:18. Meat was permitted to man after the flood where we read of the prohibition of eating blood, a thing insisted on in Christianity (Acts 15:29).

See Gen. 5:29.

UNTO DUST SHALT THOU RETURN

This is the opposite of all that was implied by the words of the serpent, “Ye shall be as God,” and, “Ye will not certainly die.” Concerning the introduction of death, it has been correctly pointed out that this is “present and earthly judgment”:

Here as before it is present and earthly judgment. On account of the man the ground is cursed. His superiority entails wider and more serious results. He too must face sorrow here below all his days. Thorns and thistles oppose the food he needs and seeks; and hard toil must be his portion to eat bread, for the herb of the field was allotted, as to the subject beasts, to him who had lost through rebellion the beautiful and abundant garden which Jehovah Elohim had planted. In the sweat of his face he was to eat till he returned to the ground whence he had been taken {see Job 7:1, 2}. How evidently the body only is here regarded, and the end of life on the earth. Yet the source of man’s soul had been carefully shown in ch. 2 as emanating from Jehovah Elohim’s inbreathing, contrasted with every other creature on earth, to the confusion of materialists old or new. Present government is the theme, and neither hades nor the lake of fire. So in the Psalms, though Sheol or Hades appears appropriately, we read, in Psa. 146:4, man “returneth to his earth: in that very day his thoughts perish.” The body alone returns to dust, out of which the soul was not taken, but, as we are told elsewhere, the spirit returns to God Who gave it. All the notice here taken of man is to humble him who did not look up to God, nor obey Him: sorrow and toil, death and dust. We shall find that more is intimated even here in what follows. If the apostle tells us that the wages of sin is death, we ought not to overlook that the sentence does not mean the whole of sin’s wages, but the first part; as in the Epistle to the Hebrews we are expressly told on the one hand that it is appointed unto men once to die, and after that the judgment, on the other that Christ also, having been once offered to bear the sins of many, shall appear a second time apart from sin to those that look for Him unto salvation: the portion respectively of unbelievers and of believers {Heb. 9:28}.¹⁴

GOD’S GOVERNMENTAL WAYS

Cavilers say, how could God so punish the pair for so little a thing as eating a piece of fruit? The correct view is, how could such an intelligent and favored a man throw away all for a piece of fruit? Persons complain of bringing upon the pair such sentences of lasting judgment for such a minor thing. That is a sinful view of the matter, making something out of self, as if competent above God to measure the degree of guilt. It is an arrogant and *self-righteous* complaint.

The new circumstances into which Adam was brought as the consequence of his sin was laid upon him by Jehovah Elohim. This is the first example of His governmental ways. This is a different matter from God’s dealing with the soul judicially concerning the question of being saved from the wrath to come. Adam was driven out of Eden as a consequence of His sin, and here we have described a new condition for the ground from which he was to sustain himself as driven out of Eden. A person who is a child of God is safe as to the eternal destiny of his soul, but God’s way with him in connection with disobedience is another matter. This is according to the principle given in Gal. 6:7 that whatsoever a man sows that shall he also reap. The subject of God’s governmental ways seems ill understood by Christians, if they have even heard of such a thing. It is a matter that should be inquired into by the reader.¹⁵ Ed.

15. A place to obtain some help is to find “Government of God” in the *Subject Index to J. N. Darby’s Writings*, available from the publisher. In *Letters of J. N. Darby 2:78-79*, he wrote:

One great cause of error on this subject is, that the saints do not make the difference which scripture does between the government of God exercised over this earth and the necessary rejection of sin by God’s nature -- His wrath from heaven. The evangelical world does not make the difference, and hence is liable to be misled, and unable to answer, though God may preserve souls by the instinctive sense of what is in scripture. Israel may be carried to Babylon, but Daniel finds it his sure path to heaven. All above twenty years old fall, save two, in the desert, but Moses and Aaron, and very likely many others, find their place in heaven too.

These dealings of God must be in connection with God’s character, and immediately flow from it; but they are not the expression of it: they are His ways in and through men. Life and incorruptibility were brought to light by the gospel. Just judgment was expressed in these ways, but not the judgment of the secrets of men’s hearts, but of men on the earth, for their conduct on the earth. This is so true that, though there are passages which lead the spiritual mind to see the loss and ruin of man (“He drove out the man”: that God was lost to man: that man had left God, the way back to the tree of life being barred), yet the express positive judgment as pronounced does not go beyond this world, even when it reaches death. Man was made out of the dust, and returns to the dust: but that is man, the object of our senses here; nor was more openly revealed. But the breath of God was not dust nor made out of the dust. Hence death, and destruction, and the like, in the Old Testament, though they may imply that displeasure which is the sign of what is connected with eternal misery, yet mean habitually, in the Old Testament, death and destruction by judgment in this world: a solemn and dreadful thing as God’s displeasure, but which is not in itself eternal misery. The state of the soul afterwards may be learned from other truths, but what

(continued...)

14. W. Kelly, *The Bible Treasury* 19:226.

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

Chapter 10

The Practice of Our Circumcision in Christ

(Continued)

*The Twelve Stones, The Passover,
The Old Corn of the Land,
The Captain of Jehovah's Army*

It was previously observed that the melting of the hearts of inhabitants of the land (Josh. 5:1) was not the basis for immediately beginning the conquest of the land. The things done in Josh. 5 are prerequisites to victory and we will consider them other than circumcision (already considered) here.

The Twelve Stones

There were twelve stones placed in the bed of Jordan and 12 stones taken out of the bed of Jordan. These stones represented the 12 tribes even though some of Reuben, Gad, and the half tribe of Manasseh did not go over (Josh. 1:12ff).¹ The 12 stones signify all Israel. It typifies that all believers today have passed over Jordan. This is positional truth. These two sets of stones speak of our death with

15. (...continued)

is expressed is present judgment without the smallest hint of what comes of the soul afterwards. It is judgment here.

1. After the division of the kingdom through Jeroboam, the priests at the divinely appointed center for all Israel kept putting 12 loaves on the table of show-bread. It is a matter of how God views Israel according to how he constituted them. Thus, two or three that are gathered together unto Christ's name [Matt. 18:20], by the Spirit, place one loaf and one cup on the table. Because of the divisions of the Christian profession, they do not put a small piece of a loaf on the table. The one loaf symbolizes the one body of Christ; the 12 loaves symbolize the national unity of Israel composed of 12 tribes; the 12 stones symbolize the entire nation as having passed over the Jordan.

Christ (the 12 into Jordan) and our resurrection with Christ (the 12 out of Jordan).

At Gilgal there was the memorial, the 12 stones:

. . . that this may be a sign in your midst. When your children ask hereafter, saying, What mean ye by these stones? Then ye shall say to them, That the waters of Jordan were cut off before the ark of the covenant of Jehovah; when it went through the Jordan, the waters of the Jordan were cut off. And these stones shall be a memorial unto the children of Israel for ever (Josh. 4:6-7).

Over my life I have often heard Ex. 12:26, 27 considered, or reference to it made, but not so concerning Josh. 4:6. Is that not significant? Yes; because many Christians have realized in their souls the truths that the passover in Egypt and the Red Sea signify, but not the truth that the Jordan and Gilgal signify. Indeed, the truth signified by the Jordan, Gilgal, and the 12 stones in the bed of Jordan, and the 12 stones set as a memorial at Gilgal, may be shunned. It is a refusal to be heavenly. It makes allowance for the flesh in us. We refuse to judge the flesh in others because we refuse to judge it in ourselves, instead placing labels on those who refuse the flesh.

And how are the children to ask what the stones mean if they do not see them? And how do they see them if we do not go to Gilgal? If parents are not walking in the moral power of the meaning of the Jordan and Gilgal, the children will not see the stones so as to ask what they mean.

In Col. 2:20, we have died *with Christ*. What we were, in the fallen, Adamic position, was thus put into the place of death. Twelve stones are in Jordan. They are a memorial of the moral character of *death with Christ*. In Col. 3:1, we are *raised with Christ*. We are in a new position, on resurrection-ground, and there are 12 stones at Gilgal, for we are risen out of death, with Christ. And every return to Gilgal is a return to this memorial. Gilgal and this memorial are connected. When we return to Gilgal, when we consider our positional circumcision, we remember also going through death and resurrection with Christ. In 1 Cor. 3:22 we see that death is ours:

But death has much more than passed away. Death is ours, says the apostle, as all things are. By the blessed Lord's entering into it for me, death and judgment too is become my salvation. The sin, of which it was the wages, has been put away by death itself. The judgment has been borne for me there. Death is not terror to my soul; it is not the sign of anger, but the blessedest and fullest proof of love, because Christ came into it. The very power of the law against me, I am freed from, for it has power over a man only as long as he lives; but in Christ I am dead to the law already. God has, by death, met sin and judgment already. In a word, Christ, the sinless One, having come in the likeness of sinful flesh, and for sin, my whole condition, as in the first Adam, has been dealt with --

dealt with so that all its consequences have been righteously undergone; and by death the old man, Satan's power, sin, judgment, mortality itself, which are connected with the old (or sinful) man, are passed and done with for ever. I live before God now in the One who is risen, after enduring all that belonged to the old for me. God has dealt with the old man, and all its fruits and consequences for me, in the new, who has taken even the natural consequences attached to it, and gone through its power as in the hand of Satan. Death has freed me for ever from everything that belonged to, and awaited the old man, as alive.²

Some additional remarks by J. N. Darby are apropos here:

A memorial of twelve stones is set up in Jordan, and as many are taken out of it and set up on dry ground in Canaan. It is the witness that through death I get into heaven, and I look back constantly at Christ's death. The ark went down into Jordan and stayed till the people crossed over. I am out of death; and yet my privilege is to look back at Christ's death in everything. This makes all the gain to us. He has turned all to the greatest blessing. I get the old man judged, and gone to faith. Is not this much for the soul? What was the judgment of God is the very ground of all blessing -- first, as to Christ Himself, and then as to my being in it with Christ. As to my place, I have done with the old creation. The fact that blessing is by death, the death of the Son of God, tells a great deal that nothing else can. Till I take death as the end of everything here, of all that Adam was, what part have I with God? In the present day they are trying to reform and improve Adam by schools, societies, etc. The Christian, alas! joins with the infidel in mending up the old thing. It is casting contempt on the death of Christ; a totally different thing from my doing good as a Christian, because this is the spirit of Christ. In Israel God wrought the experiment before all eyes of doing everything possible to reclaim man, if it could be; but it could not be, as He of course knew from the beginning. Man is irremediable, but God can save one, or any, out of that state. Yet all was tried first. "I have one Son." The cross was the final moral judgment of man.³ ❖

Having died with Christ, I am not in the flesh, having put off the old man, and put on the new. In going now through the world I have to manifest the life of Christ. If Satan comes to tempt me, I am entitled to say that I am dead. When I get into Canaan, everything is for me or against me. Supposing I have even an amiable nature, it is a snare; in walking through this world, as, for instance, in the young rich ruler. But before God all are pronounced out of the way altogether. Affection is lovely as a creature thing; but one sees the same in a dog, save that man

boasts of it, and the dog does not! There is nothing moral in that. Which is best -- an amiable man pleased with himself, or a cross man crying to God to give him grace? Amiability will not do at all -- you must have Christ, and you will be cross because you are denying that which you were priding yourself upon. When we get into heavenly things, the question is, "Art thou for us, or for our adversaries?"

The circumcision here is the application (so to speak) of Jordan; for until you get into heavenly places you never can judge yourself -- you judge sins. If I began so, I should be hopeless, because I could not get rid of it till I am dead with Christ. This is Jordan. The flesh is never anything but thoroughly bad. I must have death with Christ before I can have circumcision, or mortifying it. Pleasures? I am dead puts an end to all question of these things. The moment one gets the truth of being heavenly, one sees the inconsistency of all that. We are never in scripture called to die to sin; Christ died, and in that He died, He died unto sin once. Of course He had no sin; but for this reason God could make Him to be sin for us in grace, that we might become God's righteousness in Him. As for me, I have sin, and therefore cannot die to it; but He did; and I, being dead with Him as a believer, am called to reckon myself dead unto sin, and alive unto God in Him. So much for death first.

That getting into heavenly places in Christ is exactly what brings me into conflict with Satan. In the wilderness one is apt to be impatient, and exercises and dealings come from God; but, passed into Canaan in spirit, I am competent and called to fight the enemy. Circumcision means that I disown and mortify the flesh, I will have nothing to do with it and put it off. It is the practical realization of what I have in title in Christ (Col. 2:11), being a figure of having put off the old man, not that one has to put him off. Having Christ as my life, Christ dead and risen, I can say that this is not I, but sin in the flesh; but then I am bound, if it be so, that sin never acts; I am inexcusable if I allow it to appear. As it is, then, I need the circumcision or mortification of it. "Mortify, therefore, your members which are on the earth." This supposes power in Christ; for it means, not that I am to die, but to put to death. I am to act in power, to kill or put to death what is working in myself; I am to spare nothing in me that is contrary to God, but use power to put these things down. Not being called to die to sin makes it very plain. See the realization of it in the apostle (in 2 Cor. 4) -- "Always bearing about in the body the dying of the Lord Jesus," the daily making it good. I get my place in holy liberty when I can say that I died with Christ, and am crucified with Him; but being also risen with Him, and having in Him the power of life in resurrection, I can take the place of being circumcised with the circumcision made without hands, as the condition of soul inwardly henceforth; and now I must be always carrying out the true meaning of the cross. If the flesh attempts to crop up, I can say, I do not own you,

2. *Collected Writings of J. N. Darby* 17:303.

3. *Collected Writings of J. N. Darby* 19:338.

being dead and risen with Christ.⁴

We need to connect all this also with the thought of rolling off the reproach of Egypt. Keeping in mind that the Red Sea and the Jordan coalesce, i.e., form a whole -- and we are to think of going *through* the Red Sea⁵ and on *over* the Jordan⁶ right to Gilgal -- the host passes over and the Ark passes over, then the Jordan closes behind them, cutting them off from the reproach of Egypt.

Circumcision took away from the people the last trace of the bondage from which they had been redeemed. They are now manifestly no longer the slaves of Egypt; but the citizens of Canaan, bearing in their own persons the mark and seal of separation to the Lord. In like manner, that which corresponds to a heavenly position is that we put aside all that marks our character as belonging to this world. This does not consist in throwing off all natural affections, or in the negligent discharge of natural obligations, under the pretense of the heart's occupation with higher things. It is not asceticism; though it is the putting aside of the habits and tastes which connect us *morally* with the world, in order to be under the power of those objects which address themselves to the heavenly life, as risen with Christ into another sphere, where He Himself is.

Gilgal is the place of the enjoyment of accomplished redemption; of feeding upon a heavenly Christ; of the witness of the power of His death and resurrection, as bringing us into heavenly places; as well as the place of strength for spiritual conflicts. The camp of Israel was at Gilgal, to which Joshua and all the people returned after their conquests in Canaan. So, whatever spiritual victories we may gain they will soon cease, or be exchanged for discomfiture and dismay, if there be not the constant, habitual mortification of the flesh.

The consequence of Israel's leaving Gilgal is seen ultimately in the condition of the people in the Book of Judges, where it is said (Judg. 2:1), "The angel of the Lord came from Gilgal to Bochim"-- the place of weeping. And how surely has the humbling parallel been, brought out in the history of the Church! The enjoyment of Canaan exchanged for bondage to the Canaanites! The place of victory and joy surrendered for the place of vanquishment and tears! It was not said in the history that the Lord and His strength were linked with Gilgal; but it came out too clearly when, through departure from it and unfaithfulness, His presence and sustainment were lost. And if, in application to a narrower circle, it be asked, How is it that heavenly truths have so little power, in those by

whom they are professed, to produce a heavenly life, and are so little accompanied by spiritual power and separation from the world? the reply must be, Because there is so great an estrangement from Gilgal. It is impossible to live a heavenly life, or to enjoy the heavenly portion in which grace has set us, if we neglect to "mortify our members which are on the earth." The Lord Jesus Christ has converted death into an instrument and means by which we may disengage ourselves from the claims of the flesh and all that is a hindrance to our heavenly life . . . If I am dead to the world, the world will become dead to me. All that makes its appeal, and makes it successfully too, to one who is "living in the world," becomes powerless in regard to one who is using the death of Christ so as to reckon himself to be dead. But this is common-place, every-day work. It makes no show, and brings no credit. The mortification of the flesh is not outward activity. Neither is it the *display* of spiritual energy. But it lies at the basis of all true spiritual strength, and is a *sine qua non* to all real service for Christ, and all possible enjoyment of our place as risen with Him.

There are two lives, if I may so speak, that the Christian is called to live by virtue of his association with Christ. There is the life of faithfulness here amidst the trying scenes and circumstances of this world, in which he is to walk as Christ also walked. In this he may be doing the same things as other men, but doing them from an entirely different motive and with an entirely different end. No doubt it is by the heavenly life that the true character is impressed upon our life of faithfulness here in the world. For the Lord Jesus was always a heavenly man in circumstances which marked His sojourn here on earth. Still this life, of which we speak, has a necessary connection with world, and its energies are called into action by the circumstances that characterize the world. But there is another life that is specifically and essentially heavenly. This life owes nothing to this world. Its source and origin is heavenly. Its springs of enjoyment, its resources and objects, its sphere and final end are all heavenly. There is nothing of this world that enters into this life. "For ye are dead, and your life is hid with Christ in God." Now there are a thousand things that the heart may get entangled with, which are not exactly the evil lusts of the flesh, which, if they do not outwardly mar the faithfulness of our walk in the world, do entirely prevent the realization of that heavenly life to which we are raised, and in the sphere of which we are set by the death and resurrection of the Lord Jesus Christ.

If then we have so by the power of the Spirit passed through death as to have our life in heaven, with the Jordan as our frontier and Canaan as our home, let us not forget that our conflicts must be there too. Gilgal was Israel's camp; but while circumcision stamped its name upon it, and gave it significance, there were grouped around it the stones of memorial out of the midst of Jordan; the keeping of the passover in the plains of Jericho; the eating of the old corn of the land; and the wondrous presence

4. *Collected Writings of J. N. Darby* 19:339, 340.

5. The water was a wall on both sides of their passage through the Red Sea.

6. It appears that the waters were stopped so far up-stream that they did not see it. It certainly was not a wall on both sides of the passage through Jordan. At any rate, the moral power of death is gone for the believer.

of “the captain of the host of the Lord.”⁷

The world is under judgment and is behind us. We are on the resurrection side, having risen with Him. We are not merely dead to this or that thing, true as that is in itself, and in its place, as in the wilderness; it is true of us positionally that we have been

circumcised with circumcision not done by hand, in putting off the body of the flesh, in the circumcision of the Christ (Col. 2:11).

The Passover

The passover brings before us the foundation of all blessing. Israel began with a passover (Ex. 12). Its character at that point in time was not a celebration of having left Egypt, for they had *not* yet been *delivered*. It had more the character of laying hold of protection from judgment. Typically speaking, the passover was not held in view of being dead with Christ and raised with Christ as it was after crossing the Jordan, at Gilgal, in the plains of Jericho. This reminds us of the institution of the Lord’s supper *before* the Lord Jesus went to the cross of judgment. It was *after* the cross that the Lord’s supper was connected with the truth of the one body, the body of Christ on resurrection-ground. The body was formed at Pentecost consequent on Christ having taken His heavenly position (John 7:39; Acts 2:33; 1 Cor. 12:13). Subsequently, through the ministry of the apostle Paul, the truth of the one body was connected with the one loaf (1 Cor. 10:17). The body of Christ is a heavenly thing, because united to the Head in heaven by the Spirit sent down in a special capacity and function to form that body and unite the members to the Head in heaven. Typically speaking, the passover on the other side of Jordan is observed by those circumcised in Christ. Viewed as in the wilderness, we are not viewed as crucified *with* Christ.

Previously, we noted that Josh. 5:2 tells us that they were circumcised the “second time.” This circumcision preceded the observation of the passover in Canaan. The Lord’s supper is only for those circumcised in Christ.

For *we* are the circumcision, who worship by [the] Spirit of God, and boast in Christ Jesus, and do not trust in flesh (Phil. 3:3).

And while it is for those positionally circumcised in Christ, it is clear that we ought to eat the Lord’s supper as in the practical application of *circumcision in Christ* to ourselves (1 Cor. 11:27-29; Col. 3:5). We need to judge the flesh according to our heavenly position; “the body of the flesh,” its entirety, gone from before God. What a relief to know it gone in its entirety from before God!

The Old Corn of the Land and Unleavened Cakes

The old corn of the land means the corn from the previous year’s planting. In John 12:24 we see the Lord Jesus speaking of Himself as the grain of wheat falling into the ground, dying, and coming up as the stalk with many grains. The risen stalk is Christ in resurrection and the grains are believers now. The risen life of the stalk flows in the grains, and the grains form one plant with Him. This is not the unity of one body in Him -- though that is another truth concerning these grains. The grains on the plant has to do with the character of life we have: eternal life in the Son, life in abundance (John 10:10; 12:24). J. N. Darby coined a word to describe this life -- resurrection-life. We have resurrection-life in connection with Christ’s risen manhood. We see Him on the day of His resurrection breathing *into* His disciples the Holy Spirit as the power of life in resurrection (John 20:19-23).⁸ They were already “clean” (John 13:10; 15:3), i.e., born again, but now the life from God that they had as born again was brought into an association with Christ in resurrection and thus He no longer abode alone (cp. John 12:24).⁹ Soon thereafter He would ascend above and unite them to Himself as one body with Him as head. They would be seated together in the heavenlies in Christ Jesus,¹⁰ and they could eat the old corn of the land.

Observe: the *character* of the life we have is *life in the Son*, life in abundance. The *place* where we have it is in Christ, *life in Christ*. All this is connected with Christ in resurrection. He is the old corn of the land, the food suitable for the heavenlies, our Canaan. When we are looked at as in the wilderness, there is the manna for us as food for the wilderness journey, for the manna speaks of the bread come down from heaven (cp. John 6:33), Christ as He was for God here in His walk. But the Christ we know is the One above in resurrection-life.

8. At Pentecost, the Spirit came from the Father and the Son (Acts 2:32, 33) and coming He baptized them into one body, thus uniting them together as members of one another and as members of Christ in glory. This is distinct from John 20. Subsequent to Pentecost persons “sealed with the Holy Spirit of promise” (Eph. 1:13) are joined thereby to the body formed at Pentecost composed of those who were waiting for the promise of the Holy Spirit (Acts 1:4, 5; Luke 24:49; John 14 and 16). The designation of the Spirit as “the Holy Spirit of promise” in Eph. 1:13 connects the sealing with what took place at Pentecost when the one body was formed by the once-for-all baptism in the power of the Holy Spirit of promise. The body can only be formed once; we are joined to that body by sealing with that same Holy Spirit of promise.

9. We do not have life in the deity. We are in the Son and He is in us. This could only be because He took manhood, died, and rose again. And John 12:24 shows that no saints had this character of life before He rose from among the dead -- before that He abode alone.

10. We are seated together in the heavenlies “*in Christ*,” i.e., in spirit; the being seated together *with* Christ awaits His coming for us. On the other hand, we are already quickened *with* Christ, and this is true of our being raised up with Christ. This is already true as *with* Christ, while the being seated together is *in* Him.

7. *The Girdle of Truth* 7:205-211.

The corn was roasted; roasted on the morrow after the passover, and eaten with unleavened loaves. It was the 15th of the month, the first day of the feast of unleavened bread, the feast of seven days which points to the believer's holy walk (unleavened). Such a walk is the result of Christ our passover being sacrificed for us, and that forms the character of our walk. And we do this as now on resurrection-ground before God. The rule concerning our walk is found in Gal. 6:3, 15, 16.

As J. N. Darby remarked:

In the spiritual conflict we have to carry on, holiness is as much a question as redemption; and when we come to have conflict, we must be as holy as we shall be when we are with Him. Thank God, redemption has done this.¹¹

We need to remember that the Christian is both in the land and in the wilderness at the same time, so that he does eat manna as well as the old corn of the land, each being proper to its respective sphere. W. Kelly remarked:

There is, however, a needed remark to be made along with this. In our case (for the Christian enjoys the most singular advantages) it would be a grievous mistake and a real loss to suppose that Christ as our manna has ceased. For Israel there could not be such a state of things as the eating of the manna and eating of the corn of the land continuously going on together. The Christian has both unquestionably. And for this very simple reason: Israel could not be in the wilderness and in the land at the same time; we can be and are. Thus, as we have often seen, the Christian stands on altogether peculiar ground. It is not only the wilderness and its mercies we now have to do with, but also the heavenly land and its blessings and glory. Hence therefore we have to be on our guard in looking at such a type as this. There could scarcely be anything more dangerous than to suppose that we had passed out of the circumstances of trial, or that the gracious supply of the Spirit of Christ was no longer needed. Here below we are ever in the place of weakness and danger and sorrow. Here we are but passing through temptation. Emphatically this is the wilderness. Here the daily manna is vouchsafed to us, and we own and feel that only the grace of our Lord Jesus Christ, the ever living and interceding Priest, could bring us safely through. I do not mean the power of resurrection alone: this we have; but the grace that brought Him down, and that enters into every daily need and want, and that sustains us in all our infirmity. But this is not Canaan; and in such pitiful and tender consideration we have nothing at all to do with the characteristic blessings of Canaan. We have then to do with power: here the manna meets us in our need and weakness.

The Lord Jesus then ministers to His saints in both ways. Everywhere we have Christ. Take the same epistle to the Philippians already used for the present force of circumcision. We have not only Christ according to Phil 3, but according to Phil 2; for the second of Philippians shows us the very trait that I have been referring to -- the grace of the Lord coming down where we are; whereas ch. 3 would fix our eyes and hearts on Himself where He is now. Surely we need both, and we have both. So here we find not that which takes away the manna, but the new condition and place of Israel, and the due provision of God for it. The old corn of the land points to Christ risen from the dead; and so the apostle Paul loved to present Him, though never to the disparagement of the Lord in His grace and mercy toward us in all our circumstances of exposure as His saints. We are more indebted to the same apostle for this than to any other of the twelve; but then Paul does associate us truly and distinctly with Christ risen from the dead and in heaven, as no one else does. This he was specially called to make known. Not that he exclusively gives us the heavenly place of Christ, but that he, above all, brings us into it, while he magnifies the grace that watches over us here below.

This then is the eating of the corn of the land. It is what spiritually answers to the apostle's word in 2 Cor. 5:16 --

Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more.

This is our form of relationship to Christ the Lord in what is peculiar to us now as Christians. What distinguishes us is that we have Christ risen and glorified; we are entitled to take all the comfort of knowing old things passed away, all things become new; we are brought triumphantly into it ourselves, and have Him in all His heavenly glory as an object before us; nay, more, as One to feed upon. The Spirit of God brings out the Lord Jesus particularly in the epistle to the Ephesians, where His first introduction is as One dead, risen, and exalted in heaven. In Colossians, in a similar way, we have our Lord there. All this then is the old corn of the land. But then if we take the Gospels, and, further, if we look at John's epistles, it is not thus we see Him. We behold our Lord here below particularly thus indeed as the object of the Spirit. It is clear then that all is brought out to us. We have Christ everywhere, and cannot afford to do without Him anywhere. What saint would have a part only of our blessing? God gives us a whole Christ, and in every way.¹²

12. *Lectures Introductory to the Study of the Earlier Historical Books of the Old Testament*, London: Broom, pp. 36-38, 1874. The Three OT vols. In this series are available in one binding from Present Truth Publishers.

11. *The Bible Treasury* 7:357.

The Captain of the Jehovah's Army

The rebellion of Israel came out in the form of wanting a captain to lead them -- back to Egypt (Num. 14:4). God had in mind to give them a Captain Who would lead them in conquest in Canaan and He appears in Josh. 5:13-15, in the God-appointed time. We see in Scripture certain things that the flesh wants but regarding which God has something far better, and we need to learn to wait on Him, His time, and His providing, which is always better than our thought. The captain to lead back to Egypt was to avoid God's dealings and provision, and indulge the flesh in us with what it craves. The name of that captain is flesh and he has no drawn sword.

For crossing the Red Sea there was (Moses') the *rod of judgment*. For crossing the Jordan there was *the Ark*. And for conquest in the land there was *the drawn sword*. Each is exactly right for the circumstances and for the typical meanings. I suggest that we ought to think that the drawn sword in Canaan is never sheathed.

And remark, that on the entry into Canaan, as depicted in the Book of Joshua, the portion of Israel was not rest. Their combats for the enjoyment of the land began then. Jordan was doubtless the figure of death, but properly of death with Christ, in the power of the Holy Ghost; so as to be risen in spirit, in the liberty with which Christ sets us free, that we may realize and live in the heavenly things into which He is entered as our risen Head. As soon as Israel had crossed the Jordan, before a blow was struck, they ate of the old corn of the land. They were, as to title, in full possession of the country. But to possess it actually they must combat with the enemy. The principle of the Christian warfare is the same. "All things are ours." As regards our title we are sitting in heavenly places in Christ, eating the corn of that land. But conflict then begins, to hold our ground against the enemy, and realize the sum of our privileges through every attack he makes upon us. For in holding good our ground against his attacks, there is continual progress in the realization of that which God has given to us, though in the conflict itself we have only to hold fast faithfully. If we sit in heavenly places as to title and our place with God, as to possession we must make it good; for spiritual wickednesses are there {Eph. 6}.¹³

The conflict in Canaan typifies the spiritual warfare against spiritual powers in the heavenlies, not warfare with fellow human beings. W. Kelly remarked:

There is another point too in the chapter which may well claim a word. When God enters on a fresh action, or calls His people to a new kind of activity, He reveals Himself accordingly. The same God that made

Himself known to Moses displays Himself afresh to Joshua, always, it need scarce be said, (for could it be otherwise?) manifesting Himself in the way which establishes His glory, and binds it up with the new circumstances of His people. There is no repetition of Himself -- the very same One, unchanged of course, but withal real in His ways, and occupied with us in order to identify us with His glory. Hence therefore there is now no burning bush. Nothing was more admirably suited to the wilderness; but what had this to do with Canaan? What was wanted there? A witness not of One judging, but of one that would preserve, spite of appearances, the emblem of utter weakness yet of all that weakness sustained. Was not this suited to the wilderness? But how or what in Canaan? As the captain of Jehovah's host. Here it is a question of conquering the foe, the power or wiles of Satan. God forbid that we should have any other foe! Others may be foes to us; but these emissaries of Satan only we have to count foes, and to deal with as such. It is not so with men. These may become our enemies, but never we theirs; while we have nothing to do with Satan, save to treat him, when discovered, as an enemy. We are entitled, steadfast in the faith, to resist him who only seeks in his workings and ways to dishonor the glory of God in Christ our Lord, and so ruin all that are blinded by him.

This then is the revelation that Jehovah makes of Himself for the new work to which His people are called -- a man of war to lead those who have henceforth to fight.

But there is another remark to connect with a previous part of the chapter. Joshua was not given to see a sword in the hand even of the captain of the host, till the knife was put in the hand of each Israelite to deal with himself. The call to circumcision had done its work before there was a moral fitness to have to wield the sword against others.

Further now, just as much as in the wilderness -- more, I think, we shall see as we go on -- the solemn word, even to Joshua, is this --

Loose thy shoe from off thy foot; for the place whereon thou standest is holy.

There was the more need to insist upon this, because the task in Canaan was one of putting down the enemy. This necessarily calls for severe blows, continual watchfulness, incessant opposition. So much the louder call to begin and go on with reverence and godly fear.

Ed.

13. *Collected Writings of J. N. Darby* 17:268, 269.

Conformable Unto His Death

It is often asked, if, “conformable unto his death,” is present or future; the question is a mistake, for Paul was looking on to the end, and he was characterized by it. It is wonderful to see how the apostle realised this. He says, “I have suffered the loss of all things, and do [not did] count them,” etc.

When at first we tasted the blessing of salvation and redemption in our hearts, what was the world to us? It was all nothing; just trees, and fields, and roads, that was all.

We are apt to get back gradually into natural associations ; but it was not so with Paul. He was maintained in the effect that the first revelation of Christ had produced upon his soul. Really, when we are first converted, the world is like a parcel of gewgaws, not cared for by us at all. Men are but big children. A child likes its little carriage, to draw about with a doll in it; and a lady likes a carriage drawn about with herself inside, dressed up like a doll. We know how present things do affect the mind, but it shows how quickly the mind gets off its object. We need power so that Christ may dwell in the inner man. And then there is the practical gaining of strength day by day, The fact that the world is judged, though believed in by us, yet often it is not practically judged in our lives; but, through grace, this gradually becomes true to us in detail.

When a certain breaking down of self takes place in a man’s life, it produces a total change in him, but afterwards he has to learn it all in detail.

There is a complete change. He has accepted death really, by faith, and so he says, “the world is crucified unto me, and I unto the world”; but then he has to watch against details and judge them ; and if they start up again, then he must deal with them still more severely.

Of course, all this is after the eye of faith has been directed to the cross of Christ. It is a great mercy when, at starting, the Christian makes, by grace, a clean cut with the world. If my heart is not full of Christ, outward things will produce their impression. If I am not full of Him, ‘Oh,’ I shall think, what a beautiful picture! ‘That shows there is a vacant space left in my heart for such a thing to come in. The world is like Samson’s hair, the roots of which, in a certain sense, still remain. Or else, it is like the twigs of willow in the ground, which will sooner or later begin to grow again. If we are firm, the world will become, of course, only more adverse; it will not tolerate, nor even bear with decided Christianity. A Christian, who gets into the world, is not happy anywhere, for there is nothing in the world that can satisfy him, and then, when he gets among his fellow-Christians, his conscience reproves him. He does not grow, nor does he get the enjoyment of the things that are in the word of God, and which are really his own.

A clean cut with the world is very often distinct from having the sentence of death written in ourselves.

J. N. Darby, *Notes and Jottings*, pp. 218, 218.

NOTICE:

The following article was inadvertently omitted from its the proper order.

The Mystery of Christ and the Church and The Covenants

Chapter 4.1

Adam in Innocency

(Continued)

Genesis 2:18-20

(18) And Jehovah Elohim said, It is not good that Man should be alone; I will make him a helpmate, his like. (19) And out of the ground Jehovah Elohim had formed every animal of the field and all fowl of the heavens, and brought [them] to Man, to see what he would call them; and whatever Man called each living soul, that was its name. (20) And Man gave names to all cattle, and to the fowl of the heavens, and to every beast of the field; but as for Adam, he found no helpmate, his like.

It Is not Good that Man Should Be Alone

The Not-Good Situation Remedied

Adam, created, made, and formed by the Creator was endowed with great intelligence. Man’s mind never evolved but was fully furnished with intelligence, with speech, with powers of classification, all no doubt of a very high order -- from the moment of his creation. ¹ He did not have to learn to speak. He needed no course in Zoology (Gen. 2:19, 20). Why assume a vast

1. His case is one of *creation with an apparent age*. That is true of the Lord’s turning the water to wine, which necessitated the creation of carbon atoms, and that wine also had the appearance of age.

variety of animal “kinds” that God created that is not stated in the text, unless to cavil? We have no certain knowledge of what passed before Adam. Was it what taxonomists call “phyla” or “orders” or “classes”? What we really know is that we do not know about that; but we do know *the purpose* for which this was done:

- (1) it indicates Adam’s headship over the creation; and,
- (2) it shows that there was not his like.

He quickly saw there was no one his like, no one with his kind of intelligence, no one with his own nature; no counterpart, his like. It was not God’s thought that Adam should remain in that situation (Gen. 2:18).

He had named the animals but there was not for him a suitable mate. Ruler of the earth, there was no one at his side, his like. That was “*not good*” (Gen. 2:18). So, everything was in place but one thing; there was no “like” for Adam. In Gen. 1:31, regarding the completed work of the sixth day, it is written:

And God saw everything that he had made, and behold it was very good.
And there was evening and there was morning -- the sixth day.

Thus, the creation of Eve changed the “*not good*” situation concerning man so that concerning the sixth day God said what He had not said on the other five days, “behold it was *very good*.”

Speech

Commenting on Gen. 2:21-23, another wrote:

Apples of gold truly in baskets of silver! The God Who wrought has communicated the truth worthily to us. He would give man the boon of companionship, the joy of fellowship, the interchange of affection; and as the end was good, so the way. For He threw the man into an ecstasy, as the Lxx. render it, that he might not feel painfully, yet know perfectly what God was giving him. It was not a separate human being independent of Adam, nor yet a female half severed from the male half of a Janus-like creature as Rabbins fancy. It was not from the head nor from the feet, an absolute equal nor an utter inferior, but from his side, as has been remarked by others of old, the object of nearest love and sustaining care, an associated yet dependent sharer of all joy and sorrow.

As Jehovah Elohim deigned to build his rib into an Ishah (woman), so He brought her to the man, the highest and best form of marriage: a source never absent from faith at any time, but as it was then, how admirably suited to primeval simplicity in the innocence of both! He who knew all had said that it was not good for the man to be alone. The recognition of Adam’s authority in giving a name to the inferior creation

only made the gap more sensible. And now that the woman was received as it were from the divine hand, not from Elohim only but from Him Who in all His action here recorded was laying perfectly the ground for mutual duty in the relationship of marriage, “the man said, This time it is bone of my bones and flesh of my flesh: this shall be called Ishah, for out of Ish was taken this.” He was instantly conscious of the intimate and suited relationship, though hitherto unacquainted with the divine purpose; and he gave her a name admirably expressive of the fact. How poor are all the imaginations of man on this theme in presence of the truth thus revealed to us! But it could be appropriately communicated, not under the head of creation simply (Elohim), but of its moral government (Jehovah Elohim). So simple, sure, and unforced is the usage of the divine designations here employed, without the crude, superficial, and skeptical hypothesis of distinct writers, destructive as it is of all real intelligence, and of that good and profoundly wise design for God’s glory which is the surest mark of inspiration from first to last.

Attention may also be drawn to the refutation which the simple facts here revealed give to the vain hypothesis that the use of intelligible speech was a human invention. We need not quarrel in the least with the science of language, any more than with other science. The ablest of comparative philologists cannot rise above the root words in the Aryan, Semitic, and Turanian families of speech, pointing to a common source, the darkness of which science utterly fails to penetrate. Nor need it be doubted that imitative sounds and interjectional cries have added to the force and variety of language since early days. It is only when speculators cry up their little contributions, as if they were an adequate account of the origin of language, that they expose themselves to the derision of the Bow-wow and the Pooh-pooh theories. For those who believe the word of God the question does not exist. It is certain that Elohim blessed our first parents, and said to them, Be fruitful, &c. It is certain that, when moral relations were established, Jehovah Elohim brought the subject creatures to Adam as to their lord for the names he would give them. Even before this the man had received the injunction imposed on his tenure of the garden with the solemn sanction of death on disobedience; as after naming the animals Adam intelligently expresses the woman’s nature and relation to himself in a way beyond all Rabbins on the one hand and all philosophers on the other throughout the ages, giving her and himself names accordingly.

To deny the reality of all this is worthy of the irrationalism of the Rationalist. It is untrue that God addressed the sea monsters and their congeners, though He blessed them. It is the revealed fact that He did from the first address Man. He puts honor on His word throughout; but He “commanded” in ch. 2 as Jehovah Elohim, and was thoroughly understood. So Adam is declared to have exercised speech according to that power of God, alone suited to the beginning, which formed him a grown man in mind as well as in body, and with language as set over the

animal kingdom, and with woman the meet companion of his life, where imitative lessons or interjectional outbursts could have no place, any more than root-words.²

Genesis 2:21-25

(21) And Jehovah Elohim caused a deep sleep to fall upon Man; and he slept. And he took one of his ribs and closed up flesh in its stead. (22) And Jehovah Elohim built the rib that he had taken from Man into a woman; and brought her to Man. (23) And Man said, This time it is bone of my bones and flesh of my flesh: this shall be called Woman, because this was taken out of a man. (24) Therefore shall a man leave his father and his mother, and cleave to his wife; and they shall become one flesh. (25) And they were both naked, Man and his wife, and were not ashamed.

Adam and Eve Typically Creation of the Woman

Of course, God had Christ in view, the Son of Man as universal head, with His consort, His like, taken from His side (cp. Gen. 2:21-25) -- so to speak -- from which “that precious stream of water and of blood so freely flowed” -- the bride of Christ, the Lamb’s wife (Rev. 19). Therefore Adam named her woman (*Ishshah*) because she was taken out of man (*Ish*). She also was created (Gen. 5:2), though taken from man. “Created” is not used of Adam and Eve’s descendents.

Man was alone, and it was not good that he should be so. The earth and all that it contained was good, and man placed in unquestioned authority over it all. But amid its various tribes of animals and plants, man had no companion with whom to share his affections and his thoughts. Whence was such an one to come? Had another been created out of the dust independently of Adam, where had been his supremacy? and where had been, moreover, the tender intimacy of relationship needed in such a companion? Out of the ground the Lord God formed every beast and fowl, and brought them to Adam, to see what he would call them. Adam exercised thus his delegated authority, and gave names to all the animal tribes -- but for Adam there was not found an help meet. How blessedly was the lack filled up! Out of Adam, while he slept, did the Lord God make woman, and bring her to the man. His exclamation sufficiently

evinces the joy with which he received her, as well as his perception of the Infinite wisdom which had thus provided a partner, a companion, distinct indeed, and thus the object of his affections and delight, and yet so mysteriously linked with his existence as to have been once part of himself. “The woman is of the man” {1 Cor. 11}. Precious mystery, regarded as expressing the relation of the second Adam to His Eve, the church. No one in all the creation of which He is Heir, and Lord, and Head, suited to be the sharer of His dominion, and the companion of His heart, but the church, by virtue of His deep sleep of death, made partaker of His life in resurrection, and yet in the day to come to be presented by Him to Himself, a glorious church, without spot, &c. (Eph. 5).³

“I will make him a helpmate, his like” (Gen. 2:18), one to stand beside him, his counterpart, his complement, his like. One man and one woman is God’s thought from the beginning (cp. Matt. 19:4-6). Man wants to change God’s order: Psa. 2:3.

Notice that J. N. Darby translates “*built* the rib . . . into a woman,” not “made,” or “fashioned.” Compare this with Psa. 78:69, bearing in mind that there is an earthly bride in connection with God’s purpose to glorify Himself in Christ in the two spheres, the heavenly and the earthly.⁴ The thought of Jehovah Elohim building a woman from the rib, with its bone and flesh, brings before our souls much, much more than the creation of the animals by divine fiat. Certainly it includes her relationship to Jehovah Elohim, which animals do not share, and her relationship to Adam, which animals do not share. It forcefully presents the loving care and provision of Jehovah Elohim for Adam. Moreover, it points to the great secret in the heart of God. J. G. Bellett wrote:

To perfect his condition the Lord God celebrates for him a coronation day, and a day of espousals. But this action has an order in it. The Lord takes counsel with Himself about Adam’s espousals. This is done *first*. Then He introduces him to the scene of his sovereignty. He brings the creatures of the field and of the air to Adam, to see what he would call them, and whatsoever he called every living creature, that was the name thereof. This was investing him with dominion, setting the crown royal

3. *The Bible Treasury* 12:194.

4. It is interesting also that Christ said He would build His assembly (Matt. 16:18), and that we also read of the assembly as viewed on earth:

So then ye are no longer strangers, but are fellows citizens of the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the corner-stone, in whom all [the] building fitted together increases to a holy temple in the lord: in whom ye also are built together for a habitation of God in [the] Spirit (Eph. 2:19-22).

2. *The Bible Treasury* 19:98, 99.

on his head. Then He prepares the help-meet, and presents Eve to him, following his coronation with his marriage.

This is the order of these events -- an order which has a sacred and interesting sense in it. It is not the mere progress of independent facts. It is the design so to speak, of a great master. For there is, as we now know, a mystery which had been "hid in God," purposed in Himself, "before the foundation of the world, His secret (Eph. 3), of which this marriage in the garden of Eden was the type (Eph. 5). And according to this the Lord, in the solitude of His own presence, in the musings of His own bosom, before He led forth Adam into his kingdom, prepares his help-meet for him.

This, however, is not merely the *design of a great master*, but the *well-known way of a perfect love*.

The *richest* purpose of joy is the *first* in counsel.

The Lord's earliest thought was about Adam's best blessing. The help-meet at his side, the one like unto him, his companion, was destined to be more to him than all beside. And that which was chief in his enjoyments was the earliest and deepest thought in the mind of his Lord. His Lord pondered it. He spoke of it to Himself. His coronation was taken in hand at once and disposed of; but the getting of his help-meet for him was counseled and talked of before-hand.

This is the way that love would take. We know it ourselves. We like to dwell in thought over the materials of the happiness of one we love. So that all this is sweet and important to our hearts; for we read in it that which may again draw out the admiration and the worship, "Behold, what manner of love the Father hath bestowed upon us!"⁵

No Basis for Feminism Here

God did not build the woman from Adam's "side" so that modern feminists would be provided with grist for their egalitarian mill. That Christian men "love their own wives as their own bodies" (Eph. 5:28) is the teaching of the apostle Paul, and it reflects Eve's being built from Adam's rib. The apostle says that in the context of the relationship of Christ and the church -- which is not an egalitarian context. Female animals, as male animals, were created by God's fiat:

Let the earth bring forth living souls after their kind . . . (Gen. 1:24).

That was not how Adam was created, as we have noted before, and neither was it the way Eve was created. She, like Adam is over the creation, yet he is the

head.⁶

The order in which they were created is also significant:

Let a woman learn in quietness in all subjection; but I do not suffer a woman to teach nor to exercise authority over man, but to be in quietness; for Adam was formed first, then Eve; but the woman, having been deceived, was in transgression (1 Tim. 2:11-14).

Feminists, with their professed Christian supporters, speak of such directions (as in 1 Cor. 11) being culturally conditioned and so they claim these directions do not apply to *our* culture, which culture they are busy changing in order that our culture be hospitable to their agenda. Yes, the Spirit's teaching here, through the apostle, *is* culturally conditioned, but conditioned by the pristine culture and order in Eden as God's authority arranged it. It is creatorial order, order at the fountain-head of history before sin entered the world, and the Spirit insists on this order of headship also after sin has entered the world and sinful man has made many cultures.

When we read in 1 Cor. 11:15-16:

Does not even nature itself teach you, that man, if he have long hair, it is a dishonor to him? But woman, if she have long hair, [it is] glory to her; for the long hair is given [to her] in lieu of a veil.

Do you see the apostle saying "does not even nature teach you?" No; *nature*. And does that mean women's hair naturally grows longer than men's hair, and that is the reason? No. "Nature" refers to the *constituted relationship* of man and woman -- set up by God in Eden. It acknowledges the hierarchy stated in 1 Cor. 11:3, as does the special covering of the woman's head when praying or prophesying prescribed in 1 Cor. 11.

Another point in the marriage relationship stated by the apostle is:

But ye also, every one of you, so love his own wife as himself; but as to the wife [I speak] that she may fear the husband (Eph. 6:33).

The NT uniformly teaches that the true relationship of husband and wife, including 1 Pet. 3:1-7 and 1 Cor. 11:2-16, is not egalitarianism, but hierarchy.

6. Regarding Adam being told by Jehovah Elohim:

Because thou hast harkened to the voice of thy wife, and eaten of the tree . . . (Gen. 3:17), though man is the head that does not mean that a wife cannot give him advice. His guilt here was in following her *in sinning*. In Abraham's case, Sarah gave bad advice which resulted in Ishmael being born. When Sarah said that Abraham should expel Hagar, he did not want to do so, but God told him to do so. Ultimately, the chief responsibility falls on the head, and he must weigh advice. But to cut off all advice is quite unintelligent.

To speak of Gen. 1-3 as “historically conditioned patriarchy” in order to undermine its role partakes of the serpent’s saying, “Is it even so, that God has said . . .?” (Gen. 3:1).⁷ It should be clear to Christians that egalitarian feminism is an attack on the relationship of Christ and the church, whether intentional or not.

Formation of a New Household

It is also God’s thought that a husband not be “a mama’s boy”:

Therefore shall a man leave his father and his mother, and cleave to his wife (Gen. 2:24).

Leaving and *cleaving* are forceful words, especially in view of ‘easy in - easy out’ marriages via divorce-for-any-reason, other than the one basis for divorce pronounced by the Lord Jesus in Matt. 19:9.

It may be that a number of families live under the same roof. That does not negate Gen. 2:24 regarding the immediate family unit of husband, wife, and then children, if the Lord gives them.

Gen. 2:24 does not mean that the man attaches himself to the wife’s family because he leaves his father and mother. The point is that a new family unit is set up.

Even mothers-in-law need to obey the bearing of this Scripture, whether it be her son or her daughter in the new marriage.

And, it is implicit in this that likewise for the wife, she is in a new household, and the man is her head, not her parents.

But I wish you to know that Christ is the head of every man, but woman’s head [is] the man, and the Christ’s head God (1 Cor. 11:3).

7. The use made of what is true in the *new creation*, “in Christ Jesus,” that there is neither male or female, in *the order in this creation* where Christian testimony takes place, to say that this makes man and woman equal, is patently absurd, and can only be explained by sinful willfulness to disobey God’s order. Just think of a Christian child reading Eph. 6:1:

Children, obey your parents in [the] Lord, for this is just, and saying that since Gal. 3:28 says that in Christ Jesus there is neither male or female, then in Christ Jesus there is neither child nor parent, and therefore I do not have to obey my parent!

Scripture carefully maintains the familial structure, not only in the Scriptures we have been considering, but the Lord Jesus emphatically did so in Matt. 19:4-10. The created order most certainly had in view the family even though no children were born there, as Gen. 2:24 and Matt. 19:4-5 show. The family has a hierarchic structure, including children as subject to the mother and she and the children subject to the husband and father.

This is hierarchical, not egalitarian.⁸

Love and respect are owed the parents but not subjection, though their advice might be profitably sought.

They Shall Become One Flesh

We read that “they shall become one flesh” (Gen. 2:24). Writers speak of this as if it involved a spiritual unity. It is false. Suppose that, after being married, a woman confesses Christ as Savior, but the husband is still unsaved. That is not a spiritual unity, but it is a subsisting one flesh-union. We do not read that those that marry shall become one spirit (however desirable having oneness of mind is).

But he that [is] joined to the Lord is one Spirit (1 Cor. 6:17).

Concerning:

This time it is bone of my bone and flesh of my flesh (Gen. 2:23),

that has nothing to do with the incarnation. We are not one with Christ, or united to Christ, because of the incarnation, though incarnation was necessary for Christ to die. John 12:24 makes this clear. Believers are one with Christ as the risen stalk, the life of the stalk flowing in the grains, we forming one plant with Him. It is His resurrection-life in us. The beginning of the new creation is Christ Himself (Rev. 3:14), the Head of it the moment He rose from the dead, and on that resurrection-day He brought the disciples into this connection with Him as seen figuratively by being one plant with Him (John 12:24). See John 20:21, 22, where He breathed *into* them the Holy Spirit, not for union with Him as head in heaven, of one body formed by the special coming of the Spirit at Pentecost, but as the power of resurrection-life, the life in abundance noted in John 10:10. This is life in the Son.⁹ The comparison of God breathing *into* Adam the breath of life and the risen Christ breathing *into* his disciples is instructive.

Adam a Figure of One to Come

Adam was a figure of One to come (Rom. 5:14), as having his companion, placed in paradise on earth. Christ will have His companion eternally, in the

8. See *The Department of a Christian Woman*, available from Present Truth Publishers.

9. See *From New Birth to New Creation*, available from Present Truth Publishers.

Paradise of God.¹⁰ God never restores an original condition that was lost. He brings about something better by divine sovereignty. Everything in which man has failed will be made good to God's glory by Christ, in a fuller way.

Another wrote:

The type is methodically set out. On the man was laid the responsibility, when the woman was not yet in being (Gen. 2:15-17); as He Whom Adam foreshadowed was to glorify the Father and to bear all the consequences of man's failure in the judgment of God on the cross. Then began to dawn the hidden purpose about His bride, but His dominion is carefully shown over the subject creation before laying the basis of that purpose (vv. 18-20). Then comes the deep sleep on the man from Jehovah Elohim and the building up of his wife, owned by him as bone of his bones and flesh of his flesh, the intimacy of this relationship transcending every other in his eyes. So was it in the secret hidden from ages and from generations: even Christ, after His death of redemption, raised and glorified in a heavenly headship and universal supremacy, far above promise and prophecy; and the church made one with Him in sovereign grace, the sharer of all that is given to Him, His dependent but associated bride, even now His body, as each Christian is a member in particular.

J. N. Darby pointed out how Adam was a figure of One to come:

God took the man, and put him in the garden to dress and keep it, gave him one commandment, and then said, "It is not good that the man should be alone." So He gives him a wife, and also puts him in the place of authority, which is shown by bringing everything to Adam to be named. Giving a name is an act of authority all through scripture. And Adam says of his wife, "This is now bone of my bones, and flesh of my flesh: she shall be called woman." There we get the institution of marriage, but, above all, Christ and the church.¹² We see dominion which is entirely in

10. The church has a distinct, eternal place (Eph. 3:21).

11. *The Bible Treasury* 19:114.

12. {We do not know how long it will be before the law, or a judge, in the USA declares the Word of God to be "a hate book." Marriage is between those who have the potential to produce children (Gen. 1:28), a male and a female. God's intention was one man and one woman (Gen. 2:24), though polygamy came in and God tolerated it. The Lord Jesus taught the original order (Matt. 19:3-9), "male and female," cancelled the Mosaic permission of divorce for more than one ground (because of the hardness of their hearts), down to *one only*: i.e., where the marriage was violated by fornication. Divorce was permitted by Him on that basis, though He did not command that divorce must follow, for there might be forgiveness.

Marriage is not some "partners" living together, keeping their "options open," whether it is a male and a female or some other combination.

(continued...)

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Adam, not in the woman. Dominion belongs to Christ; but, being rejected, and accomplishing redemption, He is exalted on high, and instead of dominion He gets the church, which He associates with Himself now, as well as when He is in the dominion. This is the place of the church, which is neither the Lord nor the subject creature, but is associated with the Lord over the creation. God's plans are here in imagery. Adam was "the figure of him that is to come" (Rom. 5:14), He was head over all things to Eve, who was bone of his bone, and flesh of his flesh. We have in this relationship two states, the actual responsibility as created (which Christ was in a certain sense), and then what was historically true, the image of Him that was to come. Christ gave up everything, leaving father and mother (that is, Israel, if you take it as a figure). How often we hear it said, that Christ was bone of our bone, and flesh of our flesh! No doubt He did become incarnate; but really it is when He is in glory that we are made bone of His bone, and flesh of His flesh; the other is never said in scripture.

Thus we have the responsible man set up, but still a figure of Him that is to come; and as Eve out of Adam, we are all taken out of Christ, in a sense; we are quickened together with Christ when He has gone down into death, and we are set aside in the place He has taken. Just so the deep sleep fell upon Adam, and the rib is taken and made a woman, and is brought to him.¹³

Man and His Wife Naked, but not Ashamed

We shall consider nakedness when looking at Gen. 3:7, 10, 11. A husband and wife ought not to be ashamed by being naked before each other. The matter of nakedness has a different bearing. In connection with Adam and his wife covering themselves, it was because, as he said, "I heard thy voice in the garden and I feared, because I am naked; and I hid myself" (Gen. 3:10). The acquisition of the knowledge of good and evil, with its accompanying bad conscience brought on his fear spite of the fig leaf apron designed to cover up the real case. God provided the true covering. The need for a covering signified a loss of innocency with the fall into a sinful state. The word *exposure* may help regarding this change. Their state was exposed. But more on all this later. Ed.

12. (...continued)

Marriage reflects Christ and the Church (Eph. 5:22-33). Christians subject to the Word of God understand the bearing of this on marriage. }

13. *Collected Writings of J. N. Darby* 19:62, 63.

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